

THREE SERMONS.

VIZ. { *The Waking Sleeper,*
The Ministeriall Husbandrie,
The Discoverie of the Heart. }

Preached and published
By
SAM. CROOKE.



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THE
SERIES

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T O
THE RIGHT
WORSHIPFULL

SIR JAMES LANCASTER
Knight, my singular good friend.

SIR,



*These being the
daies foretold by
our blessed Sa-
uiour, wherein
men as in the
daies of Noah & Lot, doe eat*

A 2

&

*Luk. 17. 26.
&c.*

The Epistle

R. eucl. 16.
15.

& drink, buy and build, and plant, &c. *unmindfull of him, who is ready to come as a thief in the night, at what time he only shall be blessed, that watcheth & keepeth close about him the wedding garmets of faith and holines: I haue endeauoured in the opening and publishing of this part of holy truth, to awaken and stir vp my selfe and others, to prepare and wait for the coming of our Lord Iesus Christ.*

And because this Scripture (framed rather for an Anatomy of the Church in her seuerall

Dedicatorie.

uerall members, then, as some haue supposed, for an Historie of her generall estate according to periods of time) hath concluded al, euen the elect in part, vnder this common disease of spirituall drowzinesse; whereby it may come to passe, that on the one side the Godly may be discouraged for their partaking with the wicked, and on the other side the wicked may be emboldned, because they see Gods children charged with the same corruption, in which they fearlessly please themselves: I haue therefore further intended to
take

The Epistle

1er. 15. 19.

take forth the precious from the vile; by distinguishing the waking Sleeper, that is, the weake humbled Christian, who euen in sleeping waketh, from the sleeping waker, that is, the presuming Hypocrite, who seeming to be awake, is fast, yea dead asleepe.

I haue made bold to offer this my poore labor to the light vnder the shadow and shelter of your worthy name.

1am. 1. 27.

First, in regard of that light you hold forth of good example, in the practise of that pure religion and vndefiled before
God

Dedicatorie.

God euen the Father, *which* approueth it selfe by your visi-
ting of so many fatherles and
widowes in their affliction;
a grace that infallibly accom-
panieth saluation, & maketh
you one of those few who doe
stop the mouth of Popish in-
quitie, blaspheming our do-
ctrine, and slandering our Pro-
fessors as abhorring from good
workes.

Heb. 6 9.

Secondly, in regard of many
particular bonds and coards of
loue, whereby you haue tied me
in thankfulnessse vnto your
selfe; whereof therefore I am
desirous, there should be extant

The Epistle, &c.

this publike, and (if it may be)
perpetuall acknowledgement.

And so, wishing that this
may bee the beginning not of
one, but of many good yeares
vnto you, untill it shall please
God to translate you to date-
lesse and boundlesse life, I com-
mend you to his grace, who is
not vnrighteous that he should
forget your worke and labour
of loue, which you haue shewed
to his Name, in that you haue
ministred vnto the Saints, and
doe minister; and rest.

Heb. 6. 10.

Wrington Somers. Febr. 8. 1615.

Your Worships in the Lord Iesus,
so be commanded,

Sam. Crooke.



THE WAKING SLEEPER.

CANT. 5. 2.

I sleepe, but mine heart waketh.



OF this excellent part of Scripture the *Author* is the Holy Ghost, moving the hart, and guiding the penne of that wise and peacefull King, called *Salomon*, as a tipe of him that should be the *Prince of peace*; *Iedidiah*, because the Lord loved him; *Lemuel*, as belonging to the Lord. The matter, is the mutuall & spirituall

B

loue

1. Chron. 22. 9.

Esa. 9. 6.

1. Sam. 12. 25.

Prov. 31. 1.

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loue betweene Christ, and the Church militant: The *forme* is threefold, to wit, a *Song*, a *Dialogue*, an *Allegorie* from the condition and affection of persons espoused or affianced: The *End* and vse, to set forth the loue and respect that is in Christ to vs ward, and ought to bee in vs toward him, in this condition and time of espousals, waiting for the blessed consummation, our glorious coniunction with him at his second comming.

Whatsoever is heere spoken of the Church, the spouse of Christ, in *general*, agreeth to euery *faithfull soule* in *particular*; as to a *part* of that *whole* body, whereof Christ is the head and Saviour: and such a *part*, as partaketh with the *whole*, not onely in *nature*, but also in *figure* and *fashion*; and as a *modell* of that vniuersall spouse of Christ, is also it selfe a *speciall* and proper spouse, truly affianced vnto the Lord.

Thus as the whole Church, so euery faithfull Soule, is Christs *sister* (& *sister* & *coniux*) as Sarah to Abraham, being by *Regeneration* the daughter of his

Fa-

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Father, but not the daughter of his Mother as hee by Incarnation is her Brother, the sonne of her Mother (viz. humane nature) but not the Son of her father.

(an. 3. 1.)

As in the whole Church, so in euery faithful soule Christ seeth and acknowledgeth a time of lone, wherein hee sweareth vnto her, and entreth into couenant with her, so handfasting her vnto himselfe, and himselfe vnto her, and that in faithfulness.

Exek. 16. 3.

Hos. 2. 10.

As the whole Church, so euery faithful Soule is blacke, but comely: *Mara*, in regard of infirmities and afflictions, but *Naomi* in regard of graces. Yea, fresh as the morning, faire as the Moone, pure as the Sunne, as the Sunne of righteousness, Christ himselfe; who, with himselfe, giueth his owne perfect beautie vnto his spouse, so making *Sion* the perfection of beautie. And no lesse euery daughter of *Sion*, euery faithful Soule; but in a threefold proportion. The first of *Iustification*, where by the whole righteousness of our humane nature in Christ being imputed vnto vs, wee are made the righteousness of God in him.

Cant. 7. 4.

Ruth. 3. 30.

Cant. 6. 9.

Mal. 4. 2.

Exek. 16. 14.

Psal. 50. 2.

2. Cor. 5. 21.

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Job. 13. 10.
1. Theſ. 5. 23.
Iam. 1. 4.

Ephē. 5. 27.

Hebr. 7. 26.

Cont. 1. 7.

Cant. 2. 2.
Cant. 2. 14. &
4. 7.
Cant. 7. 6.

Pſal. 119.

The *ſecond* of *Sanctification*, whereby wee are made cleane, *whole*, but not *wholy*, *throughout*, but not *thoroughly*, and ſo *perfect* in the *parts* of beautie, not in the *degrees*. The *third* of *Glorification*, whereby *all ſpots and wrinkles* being taken away, we ſhall one day be *perfectly holy and without blame*, and as our Lord, *ſeparate from ſinners*, and made *higher then the heauens*.

This laſt perfection wee haue now onely in taſte, and in expectation: Of the former two the Scripture ſpeaketh more directly and more frequently; and namely in this Song, wherein the Church, or faithfull ſoule, is acknowledged by Chriſt to be *the faireſt among women*, and in compariſon of others, *as the Lilie among the Thorne, ſweete of voice, and comely of viſage*, yea *all faire and no ſpot*, and in a word abundantly *delectable*.

Which if we vnderſtand of *imputed* righteouſneſſe, applied to vs from Chriſt, there needeth no qualification: but if of righteouſneſſe *imparted* to vs, & *inherent* in vs, it ſheweth that wee haue
reſpect

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respect to all Gods Commandements, not that wee doe not sometimes goe astray; and that wee aime and endeavour after perfection, not that we have already attained thereto.

Psal. 119. 176.

Phil. 3. 12, 13.

For this cause the Church in the entrance of this Song, doth as well confesse her selfe *blacke*, as auouch her selfe *comely*: and in these words, no lesse complaineth of the *drowsinesse* of her *flesh*, then reioyceth in the *wakefulness* of her *spirit*. *I sleepe, but mine heart waketh.*

Cant. 1. 4.

For being to set before vs a sorrowfull type of her owne vnkind and sinful sluggishnesse, denying entertainment to her louing Sauour, and of the chastisement inflicted on her for her amendment, shee first telleth vs in what *state* shee was, when her Lord made tender of loue vnto her; to wit partly *sleeping*, and partly *waking*. A state mixed or compounded, and that of contraries; but with distinction, as may seeme, of the subiects wherein they are. *I sleepe*, that is my naturall, or vnregenerate part: *but mine heart waketh*, that is, the spirituall or regenerate

rate part in mee. Not that some one created part is in a Christian, either regenerate or corrupt, some other not: but because the whole man, and euery part, is partly sanctified, and partly sinfull, partly spirit and partly flesh. Herevpon it is truely said *I sleepe*; that is, mine whole nature is subiect to infirmitie through sinne; or (as *Rom. 7. 18*) *in me, that is in my flesh, dwelleth no good thing*: and as truely, *mine heart waketh*, that is, there is in me an hidden *seede of God*, a principle of Grace, an *inner man*, that suffereth me not to consent to sin, but rowseth me vp, and armerh me against it; so that *it is no more I that doe it, but sin that dwelleth in me*. In a word, the whole nature of man is as the ayre; to wit a receptacle, first by creatiō of light alone without darknes, that is of grace without sinne: since the fall, of darknesse alone without light, sinne without grace: after conuerſion, of a twy-light, light and darknesse, grace and sin, entermingled throughout, and *iustling* at one another; but grace (as the *morning-light*, or as the *house of Dauid*)

wax-

1. Iob. 3.

Rom. 7. 13.

Rom. 7. 10.

Gal. 5. 17.

Prov. 4. 18.

2. Sam. 3. 1.

waxing stronger, and corruption weaker: Finally in Heaven, as in Paradise, shall bee no night, no sinne at all, but a perpetuall Sun-shine of grace, without so much as any mist or cloud of corruption.

The summe then is, that in this world the state of the Church, and of euery member of it, is a *sleepie watchfulnessse*, or a *waking sleepinesse*, that is, a mixture of *sleep* and *waking*, *sinne* and *grace*, *flesh* and *spirit*. Which that wee may duely consider of, let vs seuer them, and begin with the former.

I sleepe.

THe Church confessing that shee sleepeth, teacheth vs,

First that *we all, as many as are members of this body, are apt to sleepe*, that is, *to be surprised with the infirmities of the flesh, notwithstanding the readinesse of the spirit. The spirit indeede is ready* (saith our Sauior of his drooping and drowsie Disciples) *but the flesh is weake.*

For the opening of this point, consider.

Matth. 26. 41.

1. What

1. What the spirituall sleepe is.

2. In whom it is found.

What the spirituall sleepe is we shall see by comparing it with the naturall. The naturall sleepe is a *ligation* or binding vp of the instruments of *sense* and *motion*; caused principally by *vapours* ascending from the stomacke into the braine, Secundarily, by *wearinesse*, extreme *cold*, or *heate*, frication, Musik; finally whatsoeuer doth either consume or benum the spirits: & the *end* of sleep, is that the spirits and naturall heate retiring inward, may attend to the refecti-
on and nourishment of the body.

Agreeably in the spirituall sleepe of sinne may be noted.

1. The *ligation* of the spirituall senses; whereby it commeth to passe that men haue eyes and see not, eares and heare not, hearts and vnderstand not the things of God; neither can they perceiue them (wanting the vse of spirituall sense) because they are onely *spiritually discerned*.

2. The surcease of spirituall motion; the naturall man neither doing the workes, nor walking the wayes of God.

3 The

Esai 69. 10.

1. Cor. 2. 14.

Ro 7. 12 17.

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3 The causes are alike, to wit,
 Either principall; the vapours of
 worldly and *fleshly lusts*, fighting against
 the soule, darkening the cogitations, oppres-
 sing the heart; and so shutting out all
 heauenly thoughts and affections: or
 secondary; as weariness in holy exerci-
 ses, such as surprised the three excel-
 lent *disciples*, whom our Lord chose to
 assist him in his agonie: extreame colde
 of feare, such as benumbed S. Peter
 vnto the deniall of his Master: and no
 lesse extreame heat of vnaduised zeale,
 such as incensed the two *sonnes of thun-*
der to demand fire from heauen vpon
 the Samaritans by a falsely-supposed
 spirit of *Elias*: *frication* whereby the
itching eare is scratched with *fables* or
Batteries, in stead of truth: musicke,
 whereby the diuell, in his *syrens*, the
world, and the *flesh*, singeth lullaby,
spare thy selfe, *Reioyce*, *O young man*, in
thy youth, *Let vs eat and drinke*, for to-
morrow we shall dye, &c.

4 The end of spirituall sleepe is,
 that our care and endeuour being di-
 uerted from heauenly things, we may
 fully

1. Pet. 2. 11.

Eph. 4.

Luk. 21. 34.

Mar. 14. 37. 40.

Matth. 26. 70.

Luk. 9. 54.

2. Tim. 4. 3. 4.

Matth. 16. 22.

Eccles. 11. 9.

1. Cor. 15. 32. 33.

Rom. 13. 14.

1. Sam. 19. 13.

Psal. 115. 5. 8.

Exet.

Rom. 1. 25.

Hos. 4. 11.

1. Job. 2. 15.

Psal. 13. 3.

Eph. 2.

Eph. 5. 14.

fully take thought for the flesh to satisfie the lusts thereof.

Thus as the naturall sleepe leaveth little, or no difference betweene *Dauid* and *Michols Puppet*: so this spirituall sleepe of sinne maketh an *Idoll* of a man. Looke what a thing an *Idoll* is, (saith the Psalmist) that hath a mouth and speaketh not, eyes and seeth not, &c. such is the *Idolater*: such is every sinner. Every sinner setteth up an *Idoll* of sinne in his heart, worshipping the creature (happily his owne creature) and forsaking the Creator: and that *Idoll* of sinne taketh away the hart from God, so filling it with the love of the world, that the love of the Father can finde no lodging nor entertainment.

Finally as the naturall sleepe is an image of death, so is the spirituall. Yea sleepe and death in this case, as twinnes are ioyned, yea confounded. *Lighten mine eyes* (saith *Dauid*) *that I sleepe not in death*: and the voice of the Gospell, waking the spirituall sluggard (as dead in trespasses and sinnes) is, *Awake thou that sleepest, and stand up from the dead, &c.* Such

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Such is the sleepe of sinne : now let vs see who be the sleepers. Wee shall find them to bee of three sorts.

1. Sinners vncalled, sleepers not yet wakened; such all men are or were, being borne sluggards, *none vnderstandeth, none seeketh after God, none doth good, &c.* Naturalists make it questionable whether man beginneth to liue sleeping or waking, by reason of the stupidity that is in him more then in other liuing creatures: but in Diuinity it is without doubt, that since first our nature fell asleepe in *Adam*, euery man taketh his beginning of beeing in this sleepe of sinne. *Behold* (saith *Dauid*) *I was borne in iniquity, and in sinne hath my mother conceived me:* and *Zophar* deriding the fond conceit men haue of their owne wisdom, *vaine man* (saith hee) *would bee wise, though man borne* (that is, till he be borne againe) *be a wild Asse colt.*

2 Called, but not chosen, wakened but fallen asleepe againe, and that more dangerously then before, whose latter end is worse then their beginning. These besides

Rom. 3. 10. 11. 12.

Psal. 51. 5.

Iob 11. 12.

Iohn 3.

1 Pet. 2.

*Esa. 29. 10.
Neb. 6.*

besides the hereditary habite of sluggishnes, haue by relapse, doubled the disease, and are giuen ouer to the *spirit of slumber*, from henceforth *neuer* or *very hardly* to be awakened.

*Iob. 5. 18.
Psalm. 17. 15.*

3 Effectually called and conuerted; in whom the originall sluggishnesse of nature is in part corrected, and the relapse into the spirit of slumber by grace prevented: yet euen in them the remainders of naturall corruption haue place and power, vntill by that almighty *voice of the sonne of God*, they shall bee *wakened* the second time vnto immortality, and perfection.

Rom. 7. 19.

In this third ranke is the spouse of Christ in this place, and all Gods children in the time of this life, to wit, sleeping, but not wholly waking, but not throughly: neither *willing the euill that they doe*; nor *doing the good that they would*. The vapours of worldly lusts not yet so dispelled, but that (feeling in their heart what *Rebecca* felt in her wombe, an *intestine warre*) they are manie times brought on their knees to pray with *Dauid*, *Incline mine heart vn-*

Gal. 5. 17.

Psal. 119. 36. 37

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to thy testimonies, and not vnto conetousnesse. Turne away mine eies from behoulding vanity, and quicken me in thy Law: and many times to crie with *Paul*, O wretched man that I am, who shall deliuer mee from the body of this death? Adde heere to much wearinesse and vniel-dinesse in holy exercises: much coldnesse in maintaining Gods cause and partie: much partiality in zeale, maintaining a priuate spirit of enmity vnder colour of the cause of religion: much preiudice in hearing the word, readie to count him an enemy that telleth an vn-toothsome truth: much lingering and listening after the voice of the charmer (flatterie neuer wants welcome, while selfe-loue is at home) who hauing more of the serpent to beguile then we to beware, will at times get within vs, and lull vs asleepe in security and sensualitie.

In a word, to this truth the confessions of all the Saines touching both their generall inclination to sinne, and particular falls (many of them extant vnder their owne hands) doe prooue plenti

Rom. 7. 24.

Galath. 4.

- Quandoque bonus dormitat Homerus.

Psal. 30. 6. 7

Psa. 124. 18

plentifull testimonie, shewing that as all men, dwelling in houses of clay, betweene whiles (will they nill they) sleepe by reason of bodily infirmitie, and, though by an vnwelcome heauinesse, nod toward the earth, as it were pointing to their naturall Element, so euen the best of Gods children, compassed with flesh and bloud, cannot but at times bewray their folly and vnstedfastnesse. The best Artist hath not alwaies his wits awake: and the most circumspect Christian doth not alwaies stand vpon his gard of faith and a good conscience.

In prosperitie, we are apt to be secure, presuming that *We shall neuer be moued*. Out of this sleepe the Lord seeth it needfull to waken vs by afflictions. Securitie and safetie meete not together. He that said, *I shall neuer be moued*, immediately confesseth, *Thou didst hide thy face, and I was troubled*. But hee that said, *my foot slideth*, found cause to acknowledge, *Thy mercie O Lord staied me vp*.

In time of triall and trouble, least
cause

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cause indeede, but manie times most minde to slumber, at least most temptation. The three Disciples neuer more heauie-headed, then when Satan was now readie to sift them, and good men wee see, neuer more in danger to be in loue with life, loath to die, or vnmindefull of death, then when the arrest is now granted forth. The storme it selfe is not sufficient. Sathan must, if it be possible, cast *Palinurus* into a sleepe, that when the Pilot (I meane Christian watchfulnesse) is ouer-board, he may be in hope to bring the Barke vnder water.

In times of holy exercises, when the eye should bee most broad awake to behold the beautie of the Lord, in visiting his Temple, the eare, as it were, a fresh boared to heare what the Lord God will say, and heart and lips enlarged to shew forth his praise, even then, manie times, doth Satan and our owne flesh watch vs a shrewd turne, and labour to take vs napping. What affinitie hath an Oratorie with a Dormitorie? Yet euen the house of prayer is many times a priuie

Psal. 37. 4

Psal. 40
Psal. 85.

Ierem. 7
Ezek. 33. 31

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Pro. 5. 14

a priuie witnesse of our noddings, or of the wandering of our hearts after quietnesse, and wee are in danger to be brought into all euill in the midst of the Congregation and Assembly.

Prov. 23. 34

Finally (which requireth speciall consideration) if euer a Christian bee like him that sleepeth in the toppe of the mast, compassed with danger, voide of care; it is after some spirituall feast of grace, or victorie ouer sinne. Wee vse to say, *When the belly is full, the bones would be at rest.* In such like manner it fared here with the spouse of Christ. Shee had feasted her welbeloued, and was feasted by him, in the verse immediately foregoing: instantly shee betakes herselfe to her vndermeale, or afternoones nap, like *David*, & with like perilous consequent. Hee slipt into occasion of euill, and shee letteth slip an opportunitie of grace. It was a feast vnto *Peter* to heare that voice of Christ, *Blessed art thou Simon, the sonne of Iona, &c.* but it was sower sauce that followed shortly after; when, vnmindfull of his confession, and tending

2. Sam. 11. 2

Matt. 16. 17

ring

ring his master, but after the flesh, without respect to his office, hee gat a curse instead of a blessing, Got thee behind mee, *Sathan*, thou art an offence unto mee, &c. Blessed Paul, extraordinarily admitted to a taste of heavenly glorie in the Paradise of God, how hee feared he is not able to expresse: but how, through infirmitie hee was in danger to haue beene transported another way, that he willingly acknowledgeth; and how, by Gods appointment, the messenger of *Sathan* was sent to buffet him, and to pricke him, that he might be kept awake from the danger of ouer-weening. Our flesh, counterpoized with the spirit, maketh vs like the ballance, of which if one scale be lifted vp, the other will assay to goe as high as it, and turne downie the former as low as it selfe. And *Sathan* (as *Hannibal* said of *Marcellus*) is neuer quiet, conquering, or conquered: but conquering pursues his Victories, and conquered labours to recover his losse.

If these things be so, and that we be all of so heauie a mould; Oh how

highly

2. Cor. 5. 16

Mat. 16

2. Cor. 12. 1

Vers. 4

Vers. 7

II. Cor. 12. 1

highly are we to esteeme the goodnes
and patience of God, that is content to
entertaine such dullards into his ser-
uice? Hee that is serued of Cherubims
and Seraphims, that flie swiftly to doe
his Commandement in obeying the voice
of his Word; and yet findeth not due sted-
fastnesse in such seruants; but is able to
lay folly vpon his Angels: that he should
take delights in the children of men; ad-
mitting vs into his schoole, who are as
Children weaned from the milke, and
drawne from the breasts: to whome pre-
cept must bee giuen vpon precept, precept
vpon precept, line vnto line, line vnto line,
there a litte, and there a litte. That hee
should accept the will for the deed, and
through the weaknesse of the flesh, dis-
cerne and approoue the readinesse of the
spirit. That he should not deale vpon
aduantages with so vnprofitable ser-
uants, but spare vs, as a man spareth his
owne sonne that serueth him; yea appoint
great reward for wenke or rather no ser-
uice. Who would not loue and ho-
nour so kind a Lord? Who would de-
nie anie of that litte hee can doe vnto

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so indulgent a master? Who would not take his part, striving against sinne, *Who* in vnspeakeable mercie *forgiueth* and couereth *iniquitie, transgression, and sinne?*

Exod. 34.7

On the other side how meanly ought wee to account of any service that we can performe? and *When we haue done our best confesse that we are unprofitable seruants?* If therefore *unprofitable*, because we haue done no more then *dutie*, much more because wee haue done much lesse. Let Papists, and Familists, and what other broods soeuer of the selfe-righteous Pharises, dreame vnto themselves a Legall perfection in this life: Oh *Let our righteousness labour to exceed theirs*, but let our opinion of it come as short, as our endeavor striveth to exceed. For how can our Lord but bee a looser by such drowzie-headed seruants, that euer and anonie are nodding and slumbring, yea sometimes falling (with *Eutychus*) into a dead sleep; if not (with *Lazarus*) lying *four* dayes in this sleepe of death till wee *stinke* againe, and haue neede of that

Luke 17.10

Mat. 5.20

Act. 16.9

Iob. 18

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Psal. 51. 10

Job. 13. 2

Iam. 5. 17

loud voice of Christ to awaken vs, and by a new *Resurrection*, or *Creation*, to restore vs to the life of grace? The Crabtree, though grafted with the best grafts, yet sendeth forth manie wilde shoots from the native stocke; which if they be not cut off wil starue the better fruit: and in the best *branches of the vine of Christ*, there is somewhat continually to be *pruned away*.

And what greater comfort can there bee to a poore Christian, labouring of infirmities, then to haue the seuerall confessions of the best seruants of God in all ages, concurring with this generall acknowledgement of the whole Church militant, and confirming that they were (as the Holy Ghost speaketh of *Elias*) all *subject to the like passions* as wee are? As ill might we spare such precedents for consolation, as the examples of their vertues for imitation. For why should wee doubt of that mercie from God, whereof they haue had, and recorded the experience? Nay the good Lord will see a difference betweene the sleeping Christian

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Christian, and the dead worldling, and will say of thee as of *Lazarus*, he is not dead but *sleepeth*: Or if this sleepe bee (as in it selfe it is) a death, yet so deare art thou vnto Christ in regard of his worke of grace in thee, and the manifesting of his glorie by thee, that he will certainly rayse thee vp, and reuiue thee.

1sb. 11

Finally it concerneth vs all in Christian prouidence for our soules safetie, as to *watch and pray continually*, that wee be not lead into temptation, so obseruing the fore-mentioned times, and aduantages of Sathan, and our owne corruption, to plant a double guard when the danger is more then ordinarie.

Luc. 21. 36

And namely in time of *prosperitie* to meditate often and seriously of the vanitie and inconstancie of all earthly comforts, that so wee may come to reioyce, as if we reioyced not, and to use the world as if we used it not. In the daie of wrath be of good comfort sayth Salomon; yet euen that while the dayes of darknes are to bee remembered, which shall

1. Cor. 7. 30. 31

Eccles. 7. 16

Eccles. 11. 2

The waking sleeper.

Eccles. 7. 16

certainly come, and *shalbe manie.*

In the *dase of affliction*, Consider, saith the wise King. Hee that in the calme prepareth not for a storme, is manie times greatly endangered: but he that in the storme sticketh not close to the helme, is sure neuer to see the port. In peace to provide for defence is of wholsome policie: but in time of warre, and in the day of battle, to stand vpon our guard against a vigilant Enemy is of meere necessitie. Inordinate sleeping is an enemy to the best health; but in a case of extremitie, such as the trauaile of childbirth, the Lethargie, or the sweating sicknesse, euen to slumber is accounted mortall. So for a Christian at any time to bee secure importeth danger: but in affliction to bee sencelesse, to be *switten*, and *not to sorrow* (as the Prophet complaineth of he desperate Iewes) and *when the Lord calleth vnto weeping and mourning, vnto baldnesse, and sackcloth*, then to say with the carelesse world, *Let vs eat and drinke, for to morrow wee shall die*, is an iniquitie inexpressible, and betokeneth destruction

Ier. 5. 3

Esa. 22. 12, &c.

1. Cor. 15. 32

struction vnauoidable. It is a plausible delusion, to put farre away the euill day, and to catch at the Eagle of worldly prosperity, when thee hath already taken wing: but let that voice sound in our eares, wherewith the Lord rowzed Baruch, sleeping this very herpe, *seekest thou great things for thy selfe? seeke them not; for beholde, I bring a plague,* &c. *And to the Church, to the Church was said In seed-time the Crow is busie, therefore the Husbandman sleepes not. Satan if hee cannot hinder the Plough, labours to preuent the Sickle; and to that end followes the Seede sower sowing the Word of grace, that if it lie vneouered, or vnwatched, he may immediately catch it away. Wherefore the counsell of the wise Preacher is, take heed to thy foote, when thou entrest into the house of God, and bee more ware to heare, then to offer the Sacrifice of fooles. Wilt thou preuent the rauening crow? hideth the word in thine heart, as one that beareth for afterwards, and intendeth to reape, and liue vpon that which is sowne. But let it bee a poore and contrite heart,*

Amos 6.3

Pro. 23.5

Ier. 45.5

Mat. 13.3. &c.

Mat. 4.15.

Ecc. 1.4.17

Psal. 120.11

Esa. 41.10

Esa. 66. 22.

Luc. 8. 15.

2. 22. 101

Hebr. 10. 32.

1. King. 20. 11.

Iam 4. 7.

Luk. 4. 13.

Iohn. 6. 70.

Matth. 16. 23.

Reuel. 12. 5.

Ios. 13. 17.

heart; trampling at the word of the Lord; for that will neuer sleepe when God speaketh: and let it bee an honest and good heart; for that will both keepe the word, and bring forth fruits with patience.

To conclude; as often as we receive any portion of the light of grace; it behooveth vs to be prepared for some new assault of the enemy of grace. After light cometh a fight; saith the blessed Apostle. We are in this life continually militant. Let not him therefore that putteth on the armour boast, or promise himselfe rest; so hee that putteth it off. Satan bring resisteth; but so byeth; as intending to fight againe; so when all his temptations prevailed not with our Saviour, he departed from him, but he was but for a season. Hee returned shortly in another shape; in which Iscarion; yea in Simon Peter himselfe. Now he can no more persequeth him as a child; being taken up unto God; and to his throne; he wargeth spiritfull; and perpetual warre with the woman, that is the Church; and with the remnant of her

(see)

seed which keepe the commandments of
God, and haue the testimony of Iesu
Christ in their hearts.

The Panther is said so to hate man,
that he wreaketh his rage vpon the ve-
ry image: such is the hatred of Satan
against the Lord. Wherefore the more
thou art transformed into the image of
Christ, the lesse it becometh thee to
 sleepe, for feare of him, who if he may,
will either bereaue thee of it, or perse-
cure thee for it.

And thus much we learne from the
consideration of the drowlie estate of
the spotie of Christ: but whereas this
is not only affirmed of her, but confessed
by her, we are further to note, that the
true children of God, and members of the
Church, doe not sleepe soundly, or of pur-
pose.

He that sleepeth soundly, cannot
tell that he sleepeth, and hee that slee-
peth purposely, doth not complaine
that hee sleepeth. But as the man that
saith, I fall, shewes his danger, not his
determination; and Peter saying I sink,
shewes his feare, not his purpose: so
the

2. Cor. 3. 18.

2. Cor. 3. 18.

2. Cor. 3. 18.

2. Cor. 3. 18.

2. Cor. 3. 18.

2. Cor. 3. 18.

2. Cor. 3. 18.

Rom. 7. 19.

1. Iohn 3. 9.

Psal. 51. 3.

Eccles. 7. 12.

Psal. 143. 6.

Psal. 73. 23.

the spouse of *Christ* saying *I sleepe*, bewrayes her infirmitie, not her resolution; and taking her selfe in the manner confesses her weakenes, and implores the mercy and aide of *Christ* to couer and to cure it. As if she had said, *I sleep and should not, I sleep and would not*; which *Paul* more expressly acknowledgeth, *The euill that I would not that do I*. Thus whosoever is borne of *God* sinneith not, sleepeeth not; to wit, not of purpose, or with full consent: not as sencelesse of the disease, or carelesse of recovery. *Dauid*, though hee had fallen into a fearefull syncope, and had lyen in the sowne of sinne (vnder some generall and ouerly repentance) for the space almost of a yeare; yet pleads for himselfe, and prooues himselfe to bee fitted for pardon and grace. For, faith hee, *I know mine iniquities, and my sinne is euer before me*.

Surely, faith the Preacher, *there is no man iust in the earth, that doth good; and sinneth not*. None so stedfast; but many times falleth; yet in falling he reacheth *God* his hand, and the Lord holdeth him

him by the right hand: none so faithfull, but many times *strayeth*; yet euen *straying*, desireth to bee *sought out*, and reduced: none so *quickned*, but beareth a *body of death* about him; from which hee wrestleth and *sigheth* to bee *delivered*.

From hence ariseth a remarkable difference between the godly and the wicked, the regenerate and the naturall man. Euey man *sleepeth*, but euey man is not a *slugard*. Euey man *sinneth*, but euey man is not (properly) a *sinner*. To giue names betokeneth rule: sinne cannot denominate, but where it is predominant. The regenerate therefore saith, I sleepe and would not: the naturall man saith, I sleep, and will sleepe. The one sleepeth of infirmity (sinnes of infirmity are proper to the regenerate) the other of purpose: the one complaining, the other *boasting*, and *reioycing*; for the foole maketh a *mocke*, and a *pastime of sinne*. The one sayes with David, *Lighten mine eyes that I sleepe not in death*: the other sayes with the slugard, *yet a little sleepe, a little*
slumber

Psal. 119. 176.
Rom. 7. 24.

Psal. 52. 1.
Pro. 14. 9. & 10.
23.
Psal. 13. 3.
Pro. 6. 10.

8/17 56.10.

Psalms 8.4. 5.

Iohn 3. 20.
Matth. 13. 15.

Matth. 6. 23.

Ier. 23. 10.

Hos. 10. 13.

slumber, a little folding of the hands to sleep. The one so sleepest, that hee desires to be awakened : the other verifies that of the *Prophet* touching the *blind watch men* of *Iudab*, *They lye and sleepe, and delight in sleeping.* And as he that wold sleepe, withdrawes himselfe from company and noise, layes himselfe downe, puts out the light, or shuts his eyes against it : so the naturall man addresses himselfe vnto the sleepe of sin, auoiding the company of such as would dissuade him, *stopping his eares* (with the *deafe adder*) against the voice of the *wise charmer*, *sowing a pillow of ease* vnder his elbow, *shunning the light* of the word of grace, or *shutting his eies* against it, *quenching the spirit*, *despising propheticie*; yet *turning the light that is in him into darknesse* : so that it may bee said of him *his course is euill, and his force is not right* : hee is not surprised of sin, but hunteth after it, or maketh it his *plowing and tillage.*

Contrariwise the regenerate man is so far from composing himselfe vnto this sleepe, that in sleeping, hee may rather

The waking sleeper.

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rather be compared to the Hare, which sleepeth with open eyes (the Hare had need, seeing the Lion doth so: so had the Christian, hauing a watchfull Lion for his aduersary). or to the nightingale which is said to sleepe with her brest vpon a thorne for feare of the serpent; for euen so the Christian, hauing the *old serpent* for his mortal and watchfull enemy, setteth to his heart the comming of Christ, and the terrors of the Lord, that if he once begin to nodde, the pricke of conscience may waken and admonish him. Of such an one, when he doth sleepe, well may it be said, sleepe hath caught him, not he it. *In this then are the children of God knowne, and the children of the Deuill: He that committeth sinne is of the Deuill: but whosoener is born of God sinneth not; that is, liueth not in a trade, or way of sinne (God him selfe being Iudge) steppeth perhaps, but walketh not in the counsell of the wicked; strayeth, but slandereth not in the way of sinners; stumbleth, but sitteth not upon the chaire of the scorers.*

This word of truetb therefore, duly diuided

1. Pet. 3. 8.

2. Cor. 5. 11.

1. Job. 3. 8. 9. 10

Psal. 139. 23. 24.
Psal. 1. 30.

2.Tim.2.25.
Pro.28.13.

divided, on the one side denieth fauour to him that hideth and fauoureth his sinnes: on the other side to him that confesseth and forsaketh them assureth mercy.

1.Pet.2.19.

Nothing is more easie, or familiar, then for a wicked man to deceiue himselfe, speaking peace vnto his owne soule, whiles the Lord denounceth warre and hostility against him; and *promising* himselfe liberty, whiles hee is *the seruant* and bondsclaue of corruption: apt to thinke that the infirmities of the Saints, confessed, and complained of should beare him out, resting and reioicing in the same or the like sinnes: loath to bee perswaded that any one sinne, vnrepented of, should proue and pronounce him to be *in the gal of bitterness, and in the band of iniquity*: ready to plead for his sinne, as Lot for *Zoar*, It is but *one, it is but a little one*: and to account it little lesse then meritorious, that he obserueth the publique exercises of piety, & is restrained from grosse and odious crimes, by good nature (as they terme it, that is, a calme temperature

Alti 8.23.

Gen.19.30.

The waking sleeper.

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rature of body) good nurture, civility, policy, feare of shame and punishment, desire of honour and reward, or some such like snaffle, whereby God keepeth vn sanctified men in peace and outward order.

But alas! *There is no peace, saith the Lord, vnto the wicked. He speaketh peace indeed; but it is onely vnto his people, and to his Saints, and that with condition, that they turne not againe to folly. To none therefore, but such as count their sinne their folly, and reproof; and so turne from it, that they intend neuer to returne thereto againe. Peace shall bee vpon Israel, saith the Psalmist, but such as turne aside by their crooked waies, them shall the Lord lead with the workers of iniquity. Whither? but to fearefull destruction. For surely God will wound the head of his enemies, and the hairy scalpe of him that walketh in his sinnes. What a folly for him to dream of liberty, who is taken by his owne iniquities and holden with the cordes of his owne sinne? or to rank himselfe with the penitent saints, who goeth farre beyond them in sinning*

Esa. 48. 22.
Psalm 85. 3.

Ier. 31. 19.

Psalm. 115. 5.

Psalm. 62. 11.

Prov. 5. 22.

Iam. 1. 10.

Luke 18. 17.

er. 2. 19.

Mat. 6. 37. &c.

Psal. 18. 23.

Iob. 20. 31. 33.

ning, & neuer assayeth to follow them in repenting? or to count that *one* sinne, which implieth, by iust consequence, *the breach of the whole law*; and that a *single* sinne, that is not mortified by any measure of sanctifying grace? not other mens sinnes (from which the Pharisee thinketh hee can cleere himselfe) but *thine owne wickednesse must correct thee, and thine owne turnings backe reprove thee*. Yea amongst and above the rest, thy *speciall sinne*, thine *Herodias*, best beloved of thee, most prevailing with thee, shall afford a *speciall trial* with, or against thee. Against *this*, as against the Arch-rebell, euery *upright* souldier of Christ chiefly warreth; *I war [upright] also with him*, saith David, & *haue kept me from [my] wickednes*. *This thou fauourest, and wilt not forsake it; but keepest it close in thy mouth, and hidest it vnder thy tongue*; desiring secretly to suck the sweetnesse of that morsell, loath by any meanes to spit it out. Yea so well dost thou loue it, that if at anie time thy stomacke (made queazie by the threats of Gods Law, or tokens of his wrath

wrath) doe vomite it vp, it is not long ere, *with the dog, thou returne, and lick it vp againe.* Let such a man say while hee will (with Saul) *I haue fulfilled the commandment of the Lord, I haue slaine the Amalekites &c: the loving of this fat Oxe, the bleating of this choice sheepe, this Agaz, yet living, and not fearing death, will conuince him of rebellion, & of casting away the Word of the Lord.*

But as for those that (possessed with the spirit of the spouse) doe feelingly acknowledge, and bewaile their infirmities and sins, they may assure themselves to find the same savor from the heavenly Bridegroom; who, in this case, *is faithfull and iust to forgine our sins, and to cleanse vs from all vnrighteousnes.* This is that voice of which hee saith, *Let mee heare thy voice, for thy voice is sweet.* So sweet, that it instantly procurreth both audience & answer from the Lord. No sooner doth the spouse say, *I sleepe,* but immediately shee is both heard of her beloued, and heareth the voice of her beloued, hastening to awaken her. When Ephraim lamented, the Lord

D heark-

2. Pet. 2. 22.

1. Jam. 15. 13.
&c.

1. John 1. 9.

Cant. 2. 14.

1st. 31. 18. v. 10.

Psal. 32. 5.

hearkned and *heard him*; and so heard, that *his bowels were troubled for him*. And David resolving with himselfe to *confesse his sinne against himselfe*, found present pardon, both of the guilt, and *punishment of his sinne*. And if the Lord iustifie, who shal condemne? If a mourning sinner shall stand before the great *Iudge of all the world*, what need he feare the iudgment of any consistory, either opposite to that high court, or inferiour?

Rev. 12. vers. 10.

Satan is ready, for his malice vnto Christs kingdom, and subiects, to shew himselfe *the accuser of the brethren*; *trading* those whom hee cannot seduce as he desireth. Thus he dealt with *Iob* & with *Iehoshua*; charging them both with sinne, though vpon contrary presumptions: the one with *temporizing in religion*, because of his *prosperity*: the other with *unworthinesse to doe God service*, by reason of the badge of afflictiō and *smoake of the fiery triall*, which was vpon him. But loe the Lord vndertaketh for his weake seruants. *Euen the Lord that hath chosen Ierusalem, reproo- ueth*

*Iob. 1. 9. 10.**Zach. 3. 1. 3.*

ueth Satan, and disprooueth his accusations; causing the iniquities of his elect to depart from them, and cloathing them with change of raiment.

And not Satan only, but euen men also, transported with malice, or with preiudice, are apt, seeing the infirmities of Gods children, to charge their whole profession with hypocrisie, and to say, *Is not this thy feare, thy faith, thy patience, and the vprightnes of thy waies?*

Iob. 4. 6.

It is hard not to be an hypocrite in his eyes, that maketh no profession of godlinesse. But that man of all others hath set his face farthest from God & goodnesse, that (doe what he will) feareth not the imputation of hypocrisie: such mens censure as it is most ruthles, and reasonlesse; so it is least of all to be regarded. For what can be more contrary to the iudgement of God, and of truth? The Lord seeing thy repentance, turneth away his eies from beholding thy sinne: but these men are so glad to see thy sinne, that they are loath to take knowledge of thy repentance.

1.Pet.1.23.
Iob.16.19.

Against such therefore thy iust defence is to appeale to *him that iudgeth righteously*; saying with *Iob*, *my witness is in the beauens, and my record is on high.*

1.Iohn.3.20.

Psalme 58.1.

Iob 13.9.

But of all accusations and censures, that of conscience, as it is neereſt and moſt inward, ſo doth it moſt vſually exerciſe, and moſt ſharply afflict the weake Chriſtian. *For if our heart condemne vs, how much more God, who is greater then our heart, and knoweth all things?* Notwithſtanding as *Dauid* examineth the iudgment of men, ſo may wee that of conscience; and ſay, is it true O conscience? ſpeakeſt thou iuſtly? iudgeſt thou vprightly? Conſcience accusing iudgeth alwaies for God; not alwaies with God, and as God. For ſometimes, as *Iobs* friends it *maketh a lye for God*; to wit, not purpoſely, but as miſenformed, or not ſufficiently inſtructed. Thus many times it paſſeth an vniuſt ſentence vpon the weake Chriſtian, hauing an eye onely vnto the nature and quality of the ſinfull action, not vnto the diſpoſition

tion of the heart in sinning. *If I regard wickednesse in mine heart*, saith *David*, *the Lord will not heare me*. Not to fall into some grieuous sinne, contrary to thy purpose and course, but to set thy heart vpon it, argueth a child of wrath. *David* committed adulterie, as did *Ab-salom*, and murder, as did *Ioab*: but *Dauid* was of them that fall by occasion, they vpon deliberation: hee with remorse, and they with reioycing. What difference betweene the sinne of *Iudas*, and of *Peter*? *Iudas* for gaine sold his Lord, *Peter* for feare denied and abiured him. But *Iudas* euer a thiefe, and an hypocrite, though now hee proceeded to a further degree, was still in the same way of sinne, wherein he had bin from the beginning: *Peter* had alwaies an honest heart, and purpose to stand by his Lord vnto the death, though now by a sodaine passion of feare, he was for the present drinen from his resolution.

In a word to shut vp this point; the state of a poore Christian mourning for, and striving with the greatest sins,

Psalm 66. 18.

Gal. 6. 1.

The waking sleeper.

yea and sometimes (in this minoritie of the new Creature) taking the foyle, yet fighting againe, is more comfortable and blessed; then of him that sleepeth and snorteth, without resistance or remorse, in the embracements of the smallest (reputed) sinne.

And thus I pause from the acknowledged drowzinesse of the Spouse of *Christ* vnto the other part of her mixed estate, to wit, her watchfulnesse.

But mine heart waketh.

THe Spouse of *Christ*, professing that while her *flesh* was a *sleeper*, her *heart*, or inner man, was still *awake*; teacheth vs that

Euery true member of the bodie of Christ, euen in sleeping (that is in sinning) hath a wakefull spirit, that sleepeth not.

For the better vnderstanding whereof consider, as in the point of sleeping,

1. What it is to wake.
2. Who they be that are awake.

The

The spirituall waking will also best appeare by comparison with the naturall; which is *the act or exercise of the faculties of sense and motion*. The proper cause whereof is the returne of the naturall heate, and animall spirits into the members; the vapours, which hindered their passage, being now by meanes of digestion consumed. Other accessory causes there are also, as noise, shaking of the bodie, day-light; in a word whatsoever restoreth or calleth forth the spirits. Finally, the end of waking is, that *man may goe about his worke and day-labour*.

Psal. 104. 13

Semblably in this spirituall waking we shall obserue,

I The act or exercise of the spirituall senses and motions of grace. The Church here is not so a sleepe but that she both *heareth the voice of Christ, and discerneth it to bee the voice of her beloved, and findeth her heart to be affectioned toward him*. And Blessed (sayth our Sauour to his Disciples) *are your eyes for they see, and your eares for they heare; whereas others neyther see with their eies*

Cant. 5. 2

Vers 4

Matt. 13. 16

nor

Verses

nor heare with their eares, &c.

Gal. 5. 24

2. The proper cause of this waking; which is the returne of that (once naturall in the state of Creation, now) supernaturall heate of grace, and of those spirituall abilities, and inclinations vnto good. Which by the *dead sleep* of sinne were extinguished in our nature; the vapours of *fleshly lusts*, which hindered this returne, now in great part *dissolued* by grace.

Ephes. 5. 14

3. The secondary and helping causes, which are

1. The noyse of Gods Word, crying, *Awake thou that sleepest, and stand up from the dead, &c.*

Job. 33. 16

2 The *shaking* of Afflictions; for thus *the Lord openeth the eares of men, euen by their corrections, which he hath sealed.*

Rom. 13. 11. Ps

3. The *day-light* of the Gospell; which sheweth that *it is now time we should arise from sleepe, to cast awaie the workes of darknesse, and put on the armor of light, &c.*

4. The end of our spirituall waking; which is that wee may *worken now*

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it is day, and wake honestly, as in the day.

Awake righteously (or vnto rightcoulesse) sayth the Apostle, and sinne not: Be awake (sayth our Sauiour to the Angell and Church at Sardi) and strengthen the things that remaine, which are ready to die.

Thus wee see what is meant by waking: now if it bee demaunded, who bee awake? it must bee answered that the regenerate onely doe wake, and euen they, so farre forth onely as they are regenerate. They onely are *children of light, and of the day*: the rest are *of the night, and of darknesse*. Therefore let not vs sleepe (sayth the Apostle) *as doe other, but let vs watch, &c.* Other therefore, yea all other, doe alwayes, onely sleepe. The regenerate indeede do now and then take part with them, in some measure, in sleeping; because there are in the best some remainders of *flesh, lusting against the spirit*: but they neuer in any measure take part with the regenerate in waking; because they are *wholy flesh*, no portion of the sanctifying grace of the *spirit* in them,

I. b. 9. 4

Rom. 13. 13

1. Cor. 15. 34

Reuel. 3. 2

1. Thess. 5

Verse 6

6

Gal. 5. 17

Ioh. 3. 6

to lust against the flesh.

Reuel. 3. 17

But because men in these matters are not onely apt to be deceiued, but also willing to deceiue themselves, *thinking they haue need of no grace, when they are destitute of all*; I holde it necessaric, for the clearing of this point, to remoue the false semblances of grace, which may make wicked men belecue they are well awake, whiles they are fast a sleepe, yea dead in sinne. Such appearances are taken partly from the forenamed accessorie causes, partly from some seeming effects of waking.

Prov. 6. 9. 10

For, first the vnregenerate man may sometimes *heare the noise of Gods Word*, and that cyther with feare as *Felix*, or with joye as *Herod*; and yet neuer the more awake. But as the *slug-gard* heareth the voyce of him that calleth him, and being loath to rise, prayeth him to hold his peace: so the spirituall slug-gard heareth, and starteth, but craueth silence. Thus *Felix* heard *Paul* preaching of *righteousnesse, temperance, and the iudgements to come*, and trembled at the hearing, but immediate-

All. 14. 25. 26

diately put him out of his matter, till a more conuenient time. Hee loueth not the loud alarme of the *Trumpet shewing sinne*, and denouncing judgement. the *soft musicke of consolation*, pleaeth him better of the two. Yet it is but as a *song* vnto him; it tickleth his eare, and haply causeth him to make an offer to rise, but presently hee sinketh downe into his Couch againe: it maketh him *turne vpon his bed, as the dore vpon the hinges*, but not turne off. Thus *Herod*, at *Iohn Baptists* preaching, turned this way and that way, but hung fast, all the while, vpon the hinge of his beloved sinne.

The like may bee said of the day-light of the Gospell; which many times shining vpon a carnall man, offereth him the good morrow, shewing him that it is both time and reason he should arise from sleepe: but neyther the *Sun-shine* of Christ, nor the *candle-light* of *Iohn Baptist*, can bee long pleasing vnto the carnall sluggard. *They that sleep, sleep in the night*, or, which is all one, turne the day into the night.

The

Esa. 58. 1

Ezek. 33. 32

Pro. 26. 14

Mark. 6. 20. &c.

Mal. 4. 2

Iob. 3. 35

1. Thess. 5. 7

Esa. 8. 20

Iob 24. 13. &c.

Iob. 3. 20

The morning light is not in them; neither can it bee welcome vnto them : but is (as vnto the murthrer, the adulterer, and the theefe) euen as the shadow of death. For euery man that euill doth, hateth the light.

Psal. 78. 34. &c.

Prou. 23. 35

Sometimes also this sluggard is shaken with the force of Gods iudgements, lighting eyther vpon others or vpon himselte; and then hee maketh God many faire promises that hee will awake and get vp, yea that hee will rise early, and seeke the Lord: but being not of an vp-right and faithfull heart, hee doth but flatter God with his mouth, and dissemble with him, with his tongue. Hee was frighted with a fearefull dreame of worldly shame, or of the terrors of God: but hath quickly ouercome that feare with the resolution of the valiant Drunkard, *They haue stricken me, but I was not sicke, they haue beaten mee, but I felt it not; therefore I will seeke it yet still.* Thus notwithstanding the exterior causes of grace, or helpes thereto, may happily not bee wanting to the carnall sluggard; yet whiles there is no soule of

of Spirituall life, no inward operation of the *Spirit* of Christ to *mortifie the* deeds and lusts of the bodie, it is impossible that such a man should truly say, *mine heart waketh.*

Rom. 8. 13

And in like manner may wee conclude against the apparant effects of grace, which may seeme to plead for the naturall man.

Hee may attaine to some generall knowledge of God, and the thinges of God; why not? seeing *even the Devils beleene, and tremble*: yet is not his vnderstanding truly awakened, or enlightened. His knowledge of God is but his dreame: and as no man maketh his dreames the rules of his life; no more doth hee make his knowledge the rule of his practise. And therefore hee is not onely debarred from our Lordes blessing, *If yee know these thinges, blessed are ye, if ye do: them*: but also denied the honour of his knowledge; being reckoned among those fooles, that *vnderstand not, nor seeke after God; yea that saie in their hearts, There is no God.*

Ier. 2. 19

Iob. 13. 17

Rom. 3. 11

Psal. 14. 1.

He may haue some touch and sense
of

Rom. 2.15

Tit. 1.15

Reuel. 20.12.

of conscience; for euen the Gen^{ties} haue a conscience bearing witnesse, and thoughts accusing, or excusing them: and yet neyther is conscience at anie time in a naturall man soundly awakened, that is, purged, and pacified; for vnto the vnbeleeuing and vnsanctified nothing is pure but euen their mindes and consciences are defiled: and as for that peace which wicked men vainly preach vnto themselves, it is but a sleeping joye, like that of the hungrie man, who dreameth and behold he eateth, and when he awaketh his soule is emptye. Esa. 29 8. True it is, that Conscience, as Gods Register and Notarie, neuer sleepeth, no not in the bosome of the greatest sluggard; but keepeth a perfect Booke of account in Gods behalfe against the sinner, which shall one day bee produced and opened: but being also a deputed Iudge to excuse, or accuse, to iustifie, or condemne. Herein it is that Conscience sheweth it selfe to be a sleep in the vnregenerate man. For sometimes it excuseth where it should accuse; calling euill good, and darknesse light; haply at first

first rather desiring it were so, then iudging it to be so: but at length it becommeth as a lier, that telleth his lie so often, till in the end he belecueth it himselfe. Or else it iustificieth the deed done, and withall the sinfull doer, when onely the worke it selfe is justifiable, not the manner of doing. Thus the *Consciences* of ignorant *Gentiles* are said, by the *Apostle*, to excuse them, when they doe by nature the thinges required in the Law: but being performed by direction of naturall reason, not by grace and faith, it is impossible they should bee pleasing vnto God, for whatsoever is not of faith is sin, and not comming to the light of the Word, for the examination of such deeds, it cannot bee made manifest that such workes are wrought according to God. Sometimes againe it accuseth, and condemneth; which is the ordinarie iudgement of conscience in wicked men, vnlesse when it is imperiously put to silence, or seared with an hot iron, and so brought past feeling, for a time. But this is not a waking to do righteously; but to make way vnto, and to approoue

Rom. 2. 14. 15

Heb. 11. 6

Rom. 14. 23

Iob. 3. 21

1. Tim. 4. 2

Ephes. 4. 19
1. Cor. 13. 34

Tit. 3. 11
Rom. 2. 12

Tit. 1. 15

Psal. 50. 16. 17

Rom. 2. 14

prooue, the righteous iudgement of God, who shall one daie pronounce condemnation vpon the sinner, thus formerly *condemned of himselfe*: For *euē as many as haue sinned without the Law* (written) shal vpon this euidence of conscience *perish also without the Law* How much more they, whose enditement shalbe framed both according to the euidence of conscience, and knowledge of the Word and will of God? Thus it fareth with conscience according to the Prouerbe, *It runneth with the Hare, and holdeth with the hound*; that is, It shareth with the sinner, as a guilty *defiled* mēber; but it holdeth with the blood-hound of Gods iustice pursuing the sinner, and (in him) sinfull conscience it selfe vnto destruction.

Finally, the vnregenerate man may seeme not onely in his speech, but euē in his practise to shew some tokens of an heart awakened by grace. For who so forward to take the word of God in his mouth, as hee that hateth to be reformed? and the *Gentiles* (saith the Apostle in the place forementioned) *do by*

nature the thinges required in the Law: and Herod not onely heard Iohn Baptists, and that gladly, but also did many things by his direction and perswasion. But (alas) all this is but as the talking of many, and walking of some men in their sleepe. For euen so in matters concerning God and his Kingdome, many speake, but not from the heart; of whom the Lord may say, as of the *Israelites*, They haue well said all that they haue spoken: *Oh that there were such an heart in them to feare mee*, &c. some others, moue and walke in the practise of some duties; but this argueth their heart to be a sleepe the while, because they neither walke in all, nor wherein they doe walke, with respect to Gods Commandement, but to their owne profit, ease, preferment, &c. Therefore not as the waking children of God, in whose hearts are the wayes of God, and who with their heart, enlarged by grace, doe run the way of his Commandements.

Thus the naturall man (though professing, and in seeming sort practising as the children of God) being, with

Mark. 6. 30

Deut. 5. 28. 29

Psal. 119. 6

Psal. 84. 5

Psal. 119. 31

Act. 3. 21

O. 2. 2. 2.

Simon Magus excluded from anie true part or fellowship in this grace; because his heart is not awake, that is, *upright in the sight of God*: it remaineth that onely the faithfull soule, the Spouse of Christ is able truly to proteste and say, *my heart waketh*; as being by the powerful grace of God first mightily wakened and euer after carefully kept awake.

For first euerie Christian in his conversion is rowzed out of the sleepe of sinne; and of a sluggard made one of Gods Watchmen. And this is so great a worke that it is called our *second Creation*, or the *first Resurrection*: with respect partly to the state of corruption, whereby wee were dead in trespasses and sinnes; and partly to the *Almightis power*, whereby wee are rayled vp and reuiued, being no other then *that, whereby Christ was rayled from the dead*. This power is deriued vnto vs from Christ, who therefore is called the *second Adam*, and a *quickning spirit*, that is, the fountaine of spirituall life: and it is conuayed to vs by that word of his, of which himselfe saith, *that it is spirit*
and

Ephes. 2. 10

Reuel. 20. 6

Ephes. 2. 1

Ephes. 1. 19. 20

2. 5

1. Cor. 15. 45

and life; and againe; The dead shall heare
the voice of the Son of God, and as many as
heare it shall live.

Ioh. 6. 63

Ioh. 5. 25

Secondly, the heart of a Christian
thus awakened, is for ever kept awake
by the never ceasing influence of that
grace, which first awakened him. For
the seed of God, where it is once sown,
remaineth; and keepeth a continuall
watch. And word in the heart of the
true convert, never suffering him to
sleep, so to shine, as before his conver-
sion. For it is that this watchman is
continually pestered with the still
neighbourhood of our flesh, and
vireginate part; whereby we are in
danger to be delivered up sleeping into
the power of the enemy: but as when
the City sleeps, yet it is safe; because
the watchman wakes ready to observe
the approach of the Enemy; and to
put the whole Garrison in Armes; so
when the child of God sleepeth through
his sin, yet Satan failes of his pur-
pose and expectation, because the
watch of the Lord is kept; or rather
the Lord himselfe by his grace keepeth
the watch.

I. Ioh. 3. 9

Luc. 22. 31.

32

E. verse. 61.

62

watch, and ward within vs. Thus it fa-
red with *Peter*, whom *Sathan* sifted, and
indeede rocked his flesh asleepe: *but*,
saith our Saviour, *I haue prayed for thee*,
that thy faith faile not; as if hee should
say, that thy watchman sleepe not.
And indeed that centinell, vnder God,
saued the Citie; for receiuing the
watchword from Christ, (a becke was e-
nough) it put the whole Citie in armes,
and opened the flood-gate of repen-
tant teares, whereby the proud Ene-
mie was driven for ever from the
walles.

Thus haue we scene both what it is
to be awake *viz.* to haue our senses fit
for Heauenly exercises, and spirituall
motions; and who they bee that are a-
wake, to wit the regenerate onely, and
they so farreforth onely as regenerate;
in whom the heart, the principall and
vitall part, which is the grace of sancti-
fication, neuer sleeperh, neuer suffereth
them so to sleepe that their hold should
bee deliuered over into the power of
the enemy. Now, to make some bene-
fit to our selues of this truth of God.

First,

First, let vs learne to trie and know our selues. What are we? Sathans sluggards? or the Lords watchmen? All indeed doe sleepe; and many in shew are awake: And none more apt to arrogate to themselves, then they that can least auouch it, *for the sluggard is wiser (more wakefull) in his owne conceit then seuen men that can render a reason.* Here then is wisdom; to discern betweene the regenerate, *the waking sleeper*, and the vnregenerate hypocrite, *the sleeping waker*: betweene him that may say, with the Church, *I sleepe, but mine heart waketh*, and him, who, if he know himselfe, should say, *Awake, but my heart sleepeth*, betweene the *fiue wise*, and the *fiue foolish Virgins*. All were *Virgins*, in opinion: all had *Lampes*, to betoken their profession: all waited for the *Bridegroom*, signifying their ioint hope and expectation: all *slumbered and slept*, bewraying their common corruption. What then? is there no difference? yes verie great. The one sort are admitted to the wedding: the other are shut out of doores. But this difference the

Prova 26.16

Mat. 25. 1. 2. &c

The waking sleeper.

Bridegome onely putteth, and not till the last day. In the meane time therefore, if thou wilt know thy selfe, and fore-know thy iudgement, looke in thy *Candle* see whether there be with thy light of profession any Oyle of sanctifying grace. Our Saviour, for the vse of that Parable, saith, *Watch therefore*, &c. to wit, as the five wise Virgins, with Oyle in your Lamps, intimating that they that sleep through infirmity hauing the Oyle of grace in their hearts, are accounted to watch: but they that *wait* through presumption, with onely an emptie Lamp of profession in their bandes, shall bee surprized and excluded, as carelesse sluggards.

To this purpose, looke backe vpon those apparances and shadowes of grace, by which wee haue already shewed that many carnall men de- ceive themselves. And see whether the word of God which thou hearest, doe onely cause thee to start and stagger, in an vnserled purpose of obedience: or whether it winne thee to a-

ber

obey from the heart unto the forme of the
Doctrin, whereunto thou art deliuered.

Rom.6.17

Whether the day-light of the Gospell,
which thou beholdest, doe onely shew
thee that it is meet thou shouldst a-
rise out of sleepe: or whether it make
thee blesse God, and embrace the op-
portunitie to cast off the workes of dark-
nesse, and put on the armour of light; glad
that thou livest to see such dayes, and
to enioye such meanes. Whether the
iudgements of God doe onely terrifie
and trouble thee: or whether they
cause thee to learne righteousness, and
to keepe thy selfe more carefully unto
the rule of Gods Word. Whether thy
knowledge of God be a matter onely of
imagination and discourse: or whether
it frame thee to obedience and care to
please him. Whether thy conscience
doe therefore onely not disquiet thee,
because either thou hast not afforded
it due information out of the Law of
God, or else hast silenced and muzled
it, that it may neyther bite nor barke:
or whether, hauing by faith and re-
pentance taken vp the quarrell, and en-
ded

Rom.13.12

Esi.26.9

Psal.119.67

Math. 12. 34. 35
Gal. 5. 25.

ded the account betweene God and thee; it make thee a sound and continuall feast of peace, and ioy in the Holy Ghost. Whether thy *profession* in worde and practise, be onely *miricall* and affected, grounded on occasion, & confined by limitation: or whether *out of the abundance of the heart*, at thy mouth *speake good things*, and because thou *liuest in the spirit*; thou canst not but *walk also in the spirit*. Yea even in the sleepe of sinne, we may see apparent difference betweene the regenerate and the unsanctified man. For as the naturall sleepe cutteth not off all the operations & evidences of life, and heat in the bodie, or of reason in the soule: no more doth sinne breake the regenerate man of all the effects of grace; but that there remaineth sufficient prooofe of his standing therein.

For first, though naturall sleepe bee the image and fore-runner of death, yet doth it leaue sufficient tokens of life, as the drawing of breath, the moving of the pulses, so that of the sleeping

ping man it may be said, *if he sleepe bee
shall be safe.* In like manner sinne of its
owne nature importeth a *body of death*
and deserveth *the hire and wages of e-*
ternall death; but yet it leaveth not the
child of God without breath, & pulse,
that is, his principle of grace and good
conscience, maintaining the league be-
twene God and his weak servant, and
fetching vitall influence from *Christ*
whom our life. This coniunction with
Christ, this Covenant and Commerce
with God, sheweth that the heart is
both alive and awake in the true Chri-
stian; even when he sleepeth, mooving
and fitting him to goe to Christ, and
expostulate with him, saying with the
Church, *O Lord, why hast thou made us*
to erre from thy waies, and burdened our
heart from thy feare? But the carnall
mans sleepe is a very death; for he sin-
neth without care of reconciliation
with God, without sighing after the
grace of repentance, and aide of the
spirite of Christ against the power of
sinne.

Secondly, when the body is asleep,
the

John 11. 13.

Rom. 7. 24.

Rom. 6. 23.

Col. 3. 4.

Esa. 63. 17.

Esa. 63. 17.

.31. 11. 1001

.31. 7. 1001

.31. 3. 1001

.4. 2. 1001

Eccles. 10. 13.

the naturall heart sleepeth not, but is
 busie in digesting the nourishment,
 that the vapours ceasing, man may a-
 wake out of sleepe, more fresh and a-
 ctive then before. Right so in a Chri-
 stian, falling through infirmity into
 sinne, the grace of God is not idle, but
 bendeth it selfe with all its might to
 dissolve the tentation, and worke in
 him more watchfulnesse for the time
 to come; thus his sleeping endeth in
 waking. But the carnall mans waking
 aymeth at sleeping; for even in doing
 good hee intendeth some pleasure or
 profit of sinne, and his sleeping proues
 Lethargicall, making him still more
 and more sleepey; for every sinne ma-
 keth way vnto a greater, or at least to
 a further degree of the same sinne. If
 his *beginning* bee *foolishnesse*; his *latter*
end proues *wicked madnesse*.

10 Lastly though sense be asleepe, yet
 reason in a wise man is awake. The
 foole dreames waking; and the wise
 man contemplates sleeping. 10 In like
 manner the carnall man bewrayeth
 the folly of his heart both in dozing
 some

some good things, yet without love of goodnes, and forbearing some sins, yet without hatred of evill: but the regenerate man sheweth the power of grace both in *disallowing the evill which he doth* and in *delighting in the good*; which hee eyther omitteth or weakly performeth. Oh how much more blessed, and likely to *dye the death of the righteous*, is he that saith, with *Paul*, *I hate the evill that I would not*; then he that saith with *Balaam*, *I faine would doo it*; but (alas!) *I dare not*. And thus have I set up a *stone of partition* betwene *Jacob* and *Johan*; the regenerate and the carnall man; shewing how the one even in sleeping waketh, through the overruling power of grace, the other even in seeming to wake sleepeth, through the vnccontrolled power of corruption. What remaineth, but to allot to each of these, their due portion? That is, to the one *comfort*, to the other *terror*; and to either of them whole some *admonition*.

To beginne with the Israel of God whose heart is awake, and ready, though the

1. Cor. 13. 11.

Rom. 7. 15. 22.

Num. 23. 10.

Rom. 7. 19.

Num. 23. 18. &c.

Gen. 31. 45. &c.

1. Cor. 13. 11.

Acts 20. 9. &c.

22. 27. &c.

101. 22. &c.

Math. 26. 41.

103. 31. &c.

Reuel. 2. 9.

100. 24. 12. &c.

Cant. 1. 4.

1. Pet. 4. 6.

Prou.

the flesh in them bee at times wake
and drowzie. When *Eutichus*, overcome
with sleepe, fell downe from the third loft,
and was taken vp dead; it was no small
comfort to the disciples at *Troas*, to heare
Paul say, *Trouble not your selves, for his
life is in him*: so when a childe of God
fallerh, through the sleepe of sinne, in-
to the desert and danger of death eter-
nall; what greater comfort then to
heare *Christ* say, *yet the spirit is ready?*
and the spouse of *Christ*, speaking by
the spirit of *Christ*, *mine heart waketh?*
Aknow thy poverty (saith our mercifull
Saviour) *but thou art rich*. Know thy
fesse therefore; but as *Christ* knoweth
thee, *Looke not onely on thy black-
nesse* to humble thee, but also on thy
comelinesse, to encourage and comfort
thee. Say not onely *I sleepe*, to accuse
and condemne thy fesse in the fleshy but
also, *mine heart waketh*, to approoue
that thou livest according to God in the
Spirit: To iustifie the wicked and to con-
demne the righteous, is alike odious and
inurious to the Lord. The wicked
man iustifying himselfe sinneth against
Gods

Gods iustice; the regenerate denying
the worke of grace in him selfe, sinne
against his mercy. They are farre the
fewer that sinne on this side: & much
safer because they are out of loue with
themselues. But yet when the vice is
in the skinne, God forbid thou shouldest
thrust the launcer into thine hart:
or when thou fallest out with thy flesh
shouldest pursue the quarrel vpon the
spirit of God in thee. It were iniustice
so to punish the faulty mother, as to
destroy the guiltlesse babe in her
wombe: and no lesse, so to proceed in
hatred of thy corrupt nature, as to do
violence to the new creature, the i-
mage of *Christ*, which beginneth to be
formed in thee. It is our care, and pray-
er in this life, that *none iniquity may*
haue dominion ouer vs: it were our
pride to thinke it strange wee should
haue any abiding in vs. Wee are not
yet in the *land of promise*, but in the wil-
dernesse of *passage*. We are not come to
those *new heauens and new earth*, wherein
dwelleth (onely) righteousness; no sinne,
no companion of sinne, no shame, sor-
row,

4. 12. 12057

4. 12. 12057
4. 12. 12057

4. 12. 12057

Gal. 4. 19.

Psal. 119. 133.

4. 12. 12057

Reuel. 21. 4.

row, crying, &c. We are as yet in the region of olde things; wherein as our naturall life is sustained by contraries, labour and rest, hunger and satiety, sleeping and waking &c: so our spiritual and heavenly life is clogged with vnwelcome companions; affoording vs trouble with our peace, emptinesse with our abundance, drowlinesse with our watchfulnesse,

Amos. 6. 1. 3.

Jam. 5. 5.

Luk. 21. 34.

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Reuel. 3. 7.

But as for, those that *are at ease in Sion, and put farre away the euill day, that they may approach to the seat of iniquity; that nourish their hearts as in a day of sacrifice, and by surfeting, drunkennesse, cares of this life, carelesnesse of that that is to come,* doe what they can to make & keepe their heart, their watchman, a sleepe; that had rather keepe conscience blinde, that it may flatter them, then enforme it, that it may giue a iust verdict against them; counting it lesse trouble to beleeue a fauourable false report then to examine whether it bee true; in a word that *haue a memo to sing, but they are dead,* to be awake, but their heart is fast a sleepe: to such I haue a heavy

The waking sleeper.

63

heavy message from the Lord; such
the same that the vigilant Captain deli-
uiered, together with a death's wound;
to his sleeping watchman, *Dead I found
thee, dead I leaue thee.* The watchman
must keepe his watch, as his life; else
no watch; no man; his life is too little
to satisfie for his vnwatchfulness. God
hath planted the heart in euery man
to be a waking centinoll. If thy watch-
man sleepe therefore, how sleep is that
drowsinesse? how desperate is the con-
dition, first of the watchman, and after
of whatsoeuer may miscarry through
his watchfulness? *If the euill seruant
shall say in his heart, my master deferreth
his coming, and begin to smite his fel-
lows, and to eat and drink with the drun-
ken; that seruants Master will come in a
day when he looketh not for him, and in a
houe that he is not aware of; and will cut
him off, and giue him his portion with hy-
pocrites; there shall be weeping and gnash-
ing of teeth.*

To conclude with admonition, let
my counsell, or rather the counsell of
our Lord Iesus, be acceptable vnto vs

all

Luke. 21. 36.

Mat. 13. 37.

Eph. 5. 14.

1. Cor. 15. 34

2. Cor. 13. 12.

Dan. 4. 24.
Psal. 95. 10.

Ezek. 18. 31.

1. Sam. 25. 37.

all who willett vs to watch and pray continually, that we may be counted worthy to escape the evils that shall come vpon the future world, and that we may stand before the same of man. And this admonition reacheth vnto both sorts before mentioned. All must watch: therefore they that are asleepe must wake, and they that wake must keepe themselves awake.

Vnto the first, the Lord saith, *Awake thou that sleepest, and stand vp from the dead, &c.* And againe; *Awake thou righteously, and sinne not.* What is that? but to breake off thy sinnes by righteousness, that there may bee an healing of thine error. And because the error of sinne breedeth, and festereth in the hart, therefore vpon the heart must the cure be performed: *make you a new heart, and a new spirit* saith the Lord; *for why will ye dye, O house of Israel?* Euery one naturally hath a drowlie and heavy hart, like that of Nabal, not onely sleeping but *lying within him*: an heart of stone, making him like a very stone. How shall this stone be made a child of Abraham, vnlesse

The waking sleeper.

65

vnlesse the *stony heart* bee changed into
an heart of flesh? Indeed none but God
is able to worke this change. But it is
our part to submitte our selues to his
hand in the conscionable vse of the
meanes: suffering his *worde as an ham-*
mer to beate vpon our stony heart,
which so and not otherwise is to bee
broken; and his *spirit to conuince* and
reprooue vs of *sinne*; and his *rod to cha-*
sten vs for our profit, that we may bee par-
takers of his holinesse. These 3. meanes
the Lord vscth to awaken the carnall
sluggard, calling him by his word, *sha-*
king him by his rod, and by his *spirit*
knocking at the dore of his heart. Oh
then *quench not his spirit*, resisting and
controlling the holy motions thereof:
despise not his word of Prophecy, stop-
ping thine eares as the *deaf*. Adder a-
gainst the voice of the charmer: kicke
not against his rodde, that bee should
complane of thee as of the stubbornne
Iewes, *I haue written your children in*
vine, they receiued no correction. In a
word, while it is called, to day heare his
voice, and harden not thine heart as in
F the

Matth. 3. 9.

Ezek. 36. 26.

Ier. 23. 29.

Iohn 16. 8.

Heb. 12. 10.

1. Thes. 5. 19. 20.

Ier. 2. 30.

the day of prouocation and temptation.

Pro. 20. 13.

Loue not sleepe, saith Salomon, least thou come vnto pouerty: open thine eies and thou shalt be satisfied with bread. The

Luke 16. 3.

admonition fitteth well vnto the spirituall sluggard; who wilfully remains in penurie, because hee will not take paines to be rich in grace. He is ready to say with the *vnjust Steward*; *I cannot digge, and to begge I am asbamed.* One

Pro. 26. 13.

while the trauell of repentance seemeth too tedious vnto his loose heart, and he is afraid of the *Lion in the way*; thinking it best pollicy not to *waken the sleeping Lion* of an euill conscience,

Luk. 22. 21.

nor to disturbe Satan, who as a *strong man armed* keepes peaceable possession of him. But he considereth not that both Satan and his corrupt conscience doe sleepe, and suffer him to sleepe, but for a time; and when there shall bee no more hope or means of recouery, they will both awake against him, and waken him vp vnto euerlasting anguish & vnquietnesse. Neither will hee vnderstand that the only way to pacifie conscience, and to put Satan for euer to

silence,

silence, is to set the controuersie on foot betimes. No meanes to make the Deuill flye, but by *resistance*. No means to attaine the quiet of a good conscience, but that whereto the Apostle *Iames* aduiseeth. *Be afflicted, and sorrow ye, and weepe, let your laughter bee turned into mourning, and your ioy into heauinesse. Cast downe your selues before the Lord, and he will lift you vp.*

Iam. 4. 7.

Iam. 4. 9.

10

Another while hee sicketh at the rebuke of Christ, and the reproach of sincere profession. Hee is loth to goe out of the Campe, bearing the badge of his despised Lord. But hee considereth not that this and no other way Christ entred into his glory, and sanctified this onely way vnto all those that shal be partakers with him of the same glory.

Heb. 13. 13.

But no one thing doth more nusse a sinfull soule in the spirituall sleep, then a fond perswasion and pretence that hee is already awake. For as the slug-gard saith I am awake, because hee would not bee troubled: so you shal hardly find a secure sinner, but beeing

Reuel. 3. 18.

Uers. 17.

1. Thef. 5. 6.

Prou. 4. 23.

called vpon to repent, to renew acquaintance and make peace with God, hee will bee ready to answere, *All this haue I done already*, and continually, euen *from my youth vp*. But such an one must *annoint his eyes with eye-salue*, that he may see. And what should he first see but that which he now most willingly winketh at, to wit, that hee is *wretched and miserable, and poore and blind, and naked*? Vntill thou emptiest thy selfe of selfe-loue, and opinion of thine own perfection, the grace of Christ can find no place or harbour in thee.

Finally, vnto such as are truly awake the counsell of the Lord by his Apostle is, *Let not vs sleepe as doe others, but let vs watch and bee sober*. All our care must be to keep our selues awake, especially our heart, that our heart may keepe our whole man awake. *Keep thine heart above all keepings*, saith Salomon, *for from thence proceed the outgoings of life*. And the Propbet Malachie, directing men how to preserue themselves from sinne, *Keepe your selues*, sayth hee, *in your Spirit, and transgresse not*. For

For this purpose it is needfull for vs all, euen such as thinke themselves best awake, to heare, as often as wee may, the noise of the Word preached; and that not onely when it commeth in a *still and soft voice*, but also when, as a *Trumpet*, it soundeth the alarme of iudgement against secure and impenitent sinners; that we may saie, with the Holie Prophet, *O Lord I haue heard thy voice and was afraid*. Likewise because motion is an helpe to watchfulnesse, to keepe our selues continually in spirituall motion, stirring vp our selues vnto the practise of holy duties, as of praier, meditation, examination of our hearts and liues, and such like: and *strengthening* in our selues *the good things which else will be readie to die*, as our Saniour speaketh. And no lesse to take care to keepe one another waking (for hee that so doth shall hardly sleepe himselfe) and to bee as the Cocke in the Familie, or companie where we abide. Also to binde our selues with *Dauids* vow, though in another case, to wit, not to giue any sleepe to our eyes, or

Abak. 3. 2.

Reuel. 3. 2.

Psalms 133. 4.

*Psalms 119. 106**Luk. 21. 34.**2. Tim. 2. 15.**Pro. 25. 28.**Numb. 9. 19.**2. Tim. 2. 15.**Ioh. 8. 16. & 33.
16.**Psal. 74.*

slumber to our eie-lids, &c. and hauing
 vowed, to resolute (with him) to per-
 forme the Oath and Couenant which
 we haue made. Hereto we must adde
 dailie care to auoide that repletion of
 carnall delights and worldly desires,
 which our Saviour sheweth to bee a
 speciall enemy to Christian watchful-
 nesse; and contrariwise by seasonable
 obedience to bring our flesh into sub-
 iection, and by perpetuall sobriety to
 fence our citie, which else will bee *bro-*
ken downe and without walls. And as the
Israhelites are commended for *keeping*
the Watch of the Lord, hauing alwaies an
 eye vnto the pillar of the cloud by day
 and of fire by night, that with it they
 might eyther rest or remoue: so ought
 we to obserue the workes and dealings
 of God with men, especially with our
 selues; wherby one while he calleth vs
 to feasting & reioycing; another while
 to mourning and fasting; one while he
 puts songs of praise into our mouthes;
 another while he *softeneth our heart, ope-*
neteth our eare, and keepeth our eye waking
 by affliction; oh! happy affliction, that so
 wake-

wakeneth vs, that wee cannot forget the Lord. But among all the workes of God, that is least of all to bee overpassed, which yet is to doe, but shall certainly bee done in his due time; I meane the second coming of our Lord Iesus to iudgement: the serious meditation, and daily expectation whereof, is able to make every seruant of Christ to watch and wait with his *loines girded*, and his *light burning*; that whether his Lord come at euen, at the cocke-crowing, in the dawning of the day, or (as heere to his spouse) at midnight, he may readily entertaine him, and bee gloriously entertained by him.

Finally, because *vnlesse the Lord keep the Citie, the Watchman waketh but in vaine*: Let every one giue him his heart to keepe. For therefore hee that had charged every man to *keepe his owne heart*, calleth for it, *himselfe saying, my sonne giue me thine heart*; as if he should say If thou canst not keepe it thy selfe, let mee haue it, and I will keepe it for thee. Oh then, let vs gladly entitle the

LUC. 12. 35. &c.

Psalm 127. 1.

PROV. 4. 23.

PROV. 23. 26.

*The waking sleeper.**Psalms 121. 4.**Psalms 116. 7.*

Lord vnto our heart, and giue him the
 keyes of this our Castle; earnestly cal-
 ling vpon him, who is the *Watchman of*
Israel, that neuer slumbreth nor sleepeth, to
 make our heart his Watchtower, and
 therein so to wake for our defence, that
 our heart and spirit may bee also kept
 waking by his meanes: and that be-
 gining vs counsell, our reines also may
 instruct vs in the night seasons. So may
 we be sure that no danger shal astonish
 no allurement shall enchaunt, or cast
 into a sound sleepe, the heart wherein
 Christ waketh by his spirit. To the
 same our Lord Iesus Christ, with his
 eternall Father, and their most Holy
 and Glorious Spirit, let vs, together
 with our soules and bodies, hearts and
 liues, gladly ascribe and render all
 praise, power, thanksgiving
 and obedience for e-
 uermore.

Amen.

THE MI-
NISTERIALL
HUSBANDRY
and
BUILDING.

*Preached at the Triennall
Visitation at Bath.*

IVL 30. 1612.

By SAM. CROOKE.



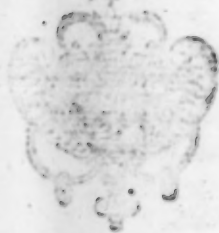
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THE MISTERY
OF THE
MISTERY

BAIRDING

Presented at the Theatre

in the City of London

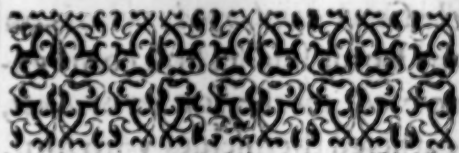


LONDON

Printed by W. B. for W. B. at the Theatre

and also to be had of the Author

at the Theatre



TO
MY REVEREND
FATHERS, and BRE-
THREN, Fellow-labou-
rers in the worke of the Gospell;
especially within the Diocesse
of BATH and
WELLS.



Hent the Israelites, af-
ter the death of Iosu-
ah, demanded of God,
who should first go
vp for them against the Canaa-
nites, the Lord answered, Iudah
shall goe vp: but, when Moses, in
behalfe of God, stood in the gate of
A 2 the

Iosb. I. I, 2.

Exod. 32. 16.

The Epistle

the Camp, and cryed, who is on the Lords side? let him come vnto mee; all the sonnes of Levi, gathered themselues vnto him, &c. Who seeth not then (Fathers, and Brethren) that, leauing the conduct of affaires of state to another Tribe, in case of reformation of manners, it is our part, to rise vp first in the Lords quarrell, and to consecrate our hands vnto his seruice; for as the Prophet saith, O ye Priests, this commandement is for you.

Mal. 2. 1.

*Wee see the fruitfull weedes and thornes of prophanenesse and iniquitie, who should root them out, but the Lords husbandmen? Wee see the wofull ruines of vertue and pietie, who should repaire them, but the Lords Builders? Wee see the troupes of armed and audacious enemies, I
meane*

Dedicatorie.

meane sinnes, neuer so bold or so well backt, and the holds of selfe loue and custome in sinning, neuer so strongly fortified: who should attack the battell, or attempt the assault, but we, whom the Lord hath not only sworne his Souldiers, but selected as Captaines, and Centurions, in this spirituall warfare?

It is our part to bee domi bellig; duellatores, fighters at home, & fighters abroad, keepers of our owne vines, and keepers of the common vineyard of Christ our Salomon. Others haue a single, wee a double warfare, with others, and for others: with others, as wee are of the house of Israel; for others, as we are of the house of Aaron: for both regards, we are to take heed; for the first, to our selues: for the second, to al the flock, ouer which

Cant. 1. 6.

Cant. 8. 11.

A. 7. 30. 38.

The Epistle

the holy Ghost hath made vs o-
uer-seers.

1er. 23. 15.

If wee neglect the charge of our
owne vines, may not the Lord say,
that from the Prophets, wicked-
nes is gone forth into the whole
land? For, how shall wee perswade
others to fight against sinne, vnlesse
wee can commend vnto them the
same fight, which they see or
heare to bee in vs? how shall wee
presse to kill our Lords Enemies in
others, if wee nourish them in our
owne bosomes; if wee resolute not,
with blessed Paul, that euen our
owne flesh first, being sedes hostis,
shall be sedes belli, and being sedes
peccati, shall bee sedes supplicii?
Leuies blessing consists of Thum-
mim, as well as Vrim, integritie,
as sufficiencie: and on the skirt of
Aarons Robe, there were not only
Bells,

Phil. 1. 30.

1. Cor. 9. 27.

Deut. 33. 8.

Exo. 28. 33. &c.

Dedicatorie.

Bells, but pomegranats, a type to be expressed in vs, Ministers of the new Testament, of whom the people must not only heare the sound, but see the fruit, or else our golden bell will be but as sounding brasse, or as a tinkling cymball. In a word, as the sinne, so the reformation of the people beginneth in our Tribe. The Lord so purge and fine vs sons of Leui, that wee first may bring offerings to the Lord in righteousness; and then the offerings of Iudah and Ierusalem may bee acceptable to the Lord.

1. Cor. 13. 1

Mal. 3. 3, 4.

On the other side, if wee neglect our charge concerning the vineyard of Christ: If wee seuer the worke from the worship, the dutie from the dignitie: If we thinke our selues too good, or too great, to till our Lords ground, which (as one said of
the

The Epistle

the arable of old Rome) reioyceth
to bee turned vp vomere paritio.
If wee bring no stuffe to our Lord;
building, or instead of stone, tim-
ber, mettall, nothing but glasse,
bright and brittle: If wee bee like
Sauls Souldiers, without speare
or sword in the day of battaile;
or hauing a sword (a gift) doe not
vnsheathe it, or but vnsheathe it
for shew, nor brandish it for vse.
If we doe but muster, not fight, or
flourish only, as Fencers, with a
rebated edge, but neuer drawe
bloud. If we doe cauponari bel-
lum, not belligerare; make mer-
chandize of our war, and boot. ba-
ling in steed of battaile. If we vain-
ly thinke to discharge our selues of
the account of soules, committed to
our keeping, because whiles wee had
here to doe, and there to doe (not
idle)

1. Sam. 13. 21.

Ier. 48. 10.

1. Cor. 13. 17.

1. Kin. 10. 39. 40

Dedicatorie.

idle but otherwise employed) they
 slept away & miscaried without our
 knowledge. If we our selues keep
 not the ordinances of the holy
 things of God, but set others
 for vs to take the charge of his
 Sanctuarie. If such be our practi-
 zes and pretences, Fathers, and
 Brethren, what shall we answere
 vnto that great shepheard and
 Bishop of soules, at the dreadfull
 day of his ecumenicall visita-
 tion?

True it is, the conflict is so
 great, to striue with the whole
 earth; the labour so thanklesse, to
 vex them that dwell therein; the
 successe, oftentimes so vncomforta-
 ble, to spend our strength in vain
 and for nothing; that no maruaile
 if the best seruants of Christ, taking
 their hard taske to heart, bee readie,
 some-

Exch. 44. 2.

1. Pet. 3. 25.

Ier. 25. 10.

Reuel. 11. 10.

2. 49. 4.

The Epistle

Ier. 15. 10.

Ier. 20. 8, 9.

Ibid.

Ibid. vers. 11.

Zech. 3. 1, 2.

1. Cor. 2. 14, 15

*sometimes to bewray their frailtie,
and to crie, Woe is me, my mo-
ther, that thou hast borne mee,
&c. and otherwhiles, to giue ouer,
& resolute, not to make mention
of the Lord, or to offer his word
to the daily reproch, and derisi-
on of prophane men.*

*But this temptation cannot long
preuaile, if either we feele the word
of God, as a burning fire shut vp
in our bones, and forcing a vent,
or see the Lord, as a mighty giant,
standing at our right hand, readie
to rebuke, not men only, but also
Satan, and to make vs alwaies to
triumph in Christ, as a sweet sa-
uour vnto God, whether in
them that are saued, or in them
that perish.*

*Nay rather, if we be truly hum-
bled with the awe of Gods holy Ma-
iestie,*

Dedicatorie.

iestie, we shall see and bewaile, even the best of vs, our owne share in the common corruptions; and crie out, with the Prophet, Woe is me, I am vndone, for I am a man of pol'uted lips, and I dwell in the midst of a people of polluted lips, &c. that mourning, with Iohn Baptist, we may happily prevaile with some to weepe after vs: and hastning the haruest of conversion, wee may prevent the Angell, otherwise readie with his sharpe sickle to the haruest of destruction: so turning the hearts of the Fathers vnto the children, and (that is, of the disobedient to the wisdom of iust men) that the Lord may not come & smite the earth with cursing.

*The Lord make vs such Pastors after his owne heart, after his
owne*

Esa. 6.5.

*Matth. 9.37.
Reuel. 14.14, 15.*

Mal. 4.6.

Luk. 1.17.

*Ier. 3.15. & 15.
19.*

The Epistle, &c.

1.Tim.4.16.

1.Pet.5.4.

Luk.12.43.

owne mouth; *that we may both
saue our selues, and them that
heare vs : and that when the
chiefe Shepherd shall appeare,
being found so doing, we may
receiue at his hand an in-
corruptible crowne
of
glorie.*

S. C.



THE
MINISTERIAL
HUSBANDRIE.

I. CORIN. 3. 9.

*For we are workers together with God: ye
are Gods Husbandrie, ye are Gods build-
ing.*

Right Honorable,
Reuerend, and
welbeloued bre-
thren in Christ,
being all met to-
gether by the
providence of
God, in the pre-
sence of God, about the worke and busi-
nesse of God, what meditation can
there be more sutable and seasonable
for

for the *worke* in hand, more profitable
for *vs* then to consider

{ First, *who* it is, in whose *presence* and
about whose *worke* we are met?

2 *Who* and what *wee* are, that are
met?

3 What the *worke* is, where about
we are met?

For which purpose I have made
choise of a portion of Scripture, taken
out of the first Epistle to the *Cor. Cha.*
3. *vers. 9.*

*For wee are workers together with God:
ye are Gods husbandrie, ye are
Gods building.*

VVhich wordes will lead *vs* into
all these considerations, and
answere all these questions.

1 *Who* it is in whose *presence* and a-
bout whose *worke* we are met?

God the chiefe *worker* with *vs*, the
onely *owner* of you.

2 *Who* and what are *we*?

I-Wee

1 Wee Ministers, labourers with
An. } God vpon you.
 2 You hearers, the subject of
 } Gods labour and ours.

3 VVhat is the worke of God performed by *vs* on *you*? *An.* A spirituall husbandrie and building.

Three maine pointes therefore. First, concerning God, Secondly, concerning *vs* Christians, Thirdly, concerning the worke: and each of these subdiuided into 2. First, that concerning God according to a two fold relation, to *vs* that are workers, to *you* that are wrought vpon. Secondly, that concerning *vs* Christians, according to our different places and functions, wee workers, you the thing wrought vpon. Thirdly, that concerning the worke, according to a two-folde similitude, of husbandrie & of building. But the latter falling into the other two, shall not need any severall consideration. Wee are labourers together with God, ye are Gods husbandrie, ye are Gods building.

Being thus to goe through the body of the art, not of the Ministrie on'y, but

but of Christianitie, it *Hipocrates* said
Ars longa, vita brevis, well may I say
Horabrevis: yet vnto both respect mult
 be had, that I may in one *χρησὶς & χαίρω*
δουλέω, so serue the Lord in handling
 this large matter, that I may propor-
 tion my selfe to the scantling of time
 in regard of the measure. So much the
 rather must I craue your Christian at-
 tention, that the breuitie, whereto the
 streights of time necessarily vrge mee,
 may not hinder the vnderstanding or
 benefit of that that shall be deliuered.

And first concerning God, we are
 occasioned to consider him as a *worker*,
 and as an *owner*. But first as a *worker*,
 then as an *owner*; not so among men,
 who first make land their owne, then
 plant, till, build, &c. First, are *owners*,
 then *workers*: but God if hee did
 not *worke* and *make*, should haue no-
 thing to *owne*: Wherefore as in Crea-
 tion, he first *made* the World, and all
 the hosts of it, and then stiled him selfe
 the *Lord of Hosts*, and by his labour
 proues his title, *The Sea is his, for he*
made it, &c. so in this new Creation, or
 Re-

Regeneration by the word of truth, (of which here) First, he *worketh* men to his own image, and then *owns* them: First, *purgeth* them, that being purged they may bee a *peculiar people* to himselfe: takes the *drosse* from the *silver*, nay turnes the *drosse* into *silver*, that there may proceed a *vessell* for the *finer*; and here againe by his *travaille* proues his title. He hath made vs, and not we our selues: wee are his people and the *sheep of his pasture*. First therefore see how he *workes*, we are *labourers together with God*, labourers with God not without; therefore God is one among the rest: Yea with God, not God with vs, but we with him, as the seruants with their M^r. therefore God is the *principal*.

Three thinges there are (saith Bernard) in the worke of our saluation, which God properly challengeth to himselfe from all co-workers, men, and Angels. Viz. *predestination*, *creation*, *inspiration*, of the last of which in the sixth verse it is said God *only* giueth the increase That is *bleſsing* to the word preached, making it fruitfull by the grace of his Spirit

Psal. 95. 7. &
100. 3.

Spirit to the conuersion of the heart. Euen in materiall husbandrie, a man (saith *August.*) may so farre dresse a vine, as to digge, plant, and prune it: but raine vpon his vine hee cannot. If he can water it, with whose water? He maie *ducere riuum*, but it is God that doth *implere fontem*: but when all is done, *incrementū dare sarmentis non potest, formare fructus nō potest, modificare semina nō potest, tempora gignendi temperare non potest: Deus qui omnia potest agricola noster est.* Hee cannot giue clusters to the branches, forme to the fruites, qualitie to the seeds, temper to the seasons: God therefore that can do all, is our *husbandman*.

And such he stileth and setteth forth himselfe vnto vs. I am the *vine* (saith Christ) and ye are the *branches*, and my Father that *husbandman*. My beloued, saith the Prophet (& who is the Prophets beloued, saue God in Christ, that loued him first?) *my beloued had a vine in a verie fruitfull hill.* Salomon speaking of another Salomon greater then Salomon, saith thus, *Salomon had a vine in Baalhamon, &c.* It

Iohn 15. 1.

Esa. 5. 1.

Cant. 8. 11.

It is said of *Noah* that he began to be a man of the earth (so saith the Hebrew) or a man exercising himselfe in tilling, or husbanding of the earth: and metaphorically the same may bee said of God. Why not a man of the earth, as well as (Exod. 15. 3.) a man of warre? Not as *Adam* and *Noah* for tilling the earth from whence they were taken (no, these were of the earth, earthy, hee is the Lord from heauen, heauenly) but for tilling the earth which he had taken out of the earth, for tilling and husbanding our earth, is God called an husbandman: that trueth might budde out of this our earth, hath his righteousness looked downe from heauen.

And not our husbandman only, but our mason and our carpenter also, to hew and square vs, to plane and polish, to build and beautifie vs as a spirituall temple vnto himselfe. Wisedome is her owne Architect, to build her an house and to hew out her seuen pillars: and Christ himselfe vpon that rocke which is himselfe, or faith in himselfe, will build his Church so strong, that the gates
of

Gen. 9. 10.

Psal. 85. 11.

Heb. 3. 4.

Pro. 9. 1.

Mat. 16. 18.

Psalm. 127. 1.

of hell shall not overcome it. Of other buildings, families, common-wealths, and kingdomes, God is the builder; How much more of his Church, his owne family, and kingdom? how much more may it be said of this then, which is true of the other building? Except the Lord build the house, they labour in vaine that build it: except the Lord keepe the City, they watch in vaine that undertake to keepe it.

*1. Pet. 2. 25. &
5. 4.*

Eccles. 11. 11.

Iohn 10. 16.

Heb. 13. 20.

Iohn 10. 11.

Proper names of pastorall office are no lesse ascribed to God in Christ, as *Pastor & Bishop* *κατ' ἐξουσίαν* as if he should say *Archbishop, Archpastor*, beeing that *one Pastor* that giueth words *unto the Wise*, and *Vertue unto their Wordes*, that only *Oecumenicall Bishop*, in relation to whom there is but *one sheep-fold*, as but *one sheeheard*, that *great sheeheard of the sheepe*, that *good sheeheard*, that *giueth his life for his sheepe*; *Idem pastor et pascua, idem agnus et leo* (saith Aug) both *pastor* and *pasture*, both *Lambe* and *Lyon*, *ipse pastor, ipse pascua, ipse redemptio*, saith Bernard.

Yea, God is not onely thus aboue
all,

all: but through all, and in vs all: not
onely *giveth increase without Paul or*
Apollos, but *planteth by Paul*, watereth
by *Apollos*: *Colit per nos, incrementum*
dat sine nobis: not onely *prospereth* and
confirmeth the building of himself, but
foundeth by Paul, *edifieth by Apollos*:
not onely in Paradise preached imme-
diately to *Adam* (so inchoating, and
sanctifying the Pastorall office) but
since by *Adam*, *Noah*, *Abraham*, *Moses*,
Paul, *Apollos*, and the rest, continued and
propagated it. So that *sine per Angelos*,
sine per Prophetas, *sine per Apostolos*, &c.
Whether by *Angels*, *Patriarchs*, *Pro-*
phets, *Apostles*, *Pastors*: We shal still find
God to be our Husbandman, saith *Aug-*
ustine: and he that *laboured more abun-*
dantly then all the rest, saith, *yet not I,*
but the grace of God, which is with mee, 1.
Cor. 15. 10.

LCW. 15. 10.

The Papists abuse that place, as al-
so the words of this text, to the esta-
blishing of the error of free will, that
thereon they may build their gainesfull
doctrine of merit. How impertinent-
ly, euery one may iudge, that can but

G

read,

read, and reading consider the purpose of the writer; which is not to intreat of men in generall, but of Ministers: nor to shew any concurrence of nature with grace vnto well doing, but of the sanctified instruments of the Holy-Ghost vnto the worke of the ministry: wherein notwithstanding our blessed Apostle disclaimeth any *sufficiencie*, as of *himselfe*, and ascribeth all to God, *not that wee are sufficient of our selues to thinke any thing, as of our selues* (see how carefully hee excludeth himselfe) *but our sufficiency is of God*. Sufficiency happily they will yeeld to be of God, that is, of grace, but yet liberty is of nature; an insufficient liberty then it must needs be: and so indeed it is, a liberty to doe, but not to doe well; a liberty not *constrained*, but yet *confined* vnto sinne: and *confined*, not by *Creation*, but by the *fall*: not by Gods default, but by our one *forfit*; we are not kept straight in him, but in our owne bowels. But the grace of Christ bringeth liberty to the captiues, and to them that are bound the opening of the prison. 1. And now as
Prof.

2 Cor 3-5

Esa 761-2

Prosper saith, Libertate agimus, sed libertate redempta, we doe well fraelic, but that freedome is of the grace of redemption. It is not by created liberty, for that in regard of good was lost in Adam; not by corrupted liberty for that, though freely, yet onely and necessarily onclineth vnto euill: but by the liberty of grace the grace of Christ; who as he telleth vs, without me ye can do nothing; so the thankfull Christian heart maketh answer, and saith, Truth Lord, loe I liue, yet not I now, but Christ liueth in me: I worke, yet not I now, but the grace of Christ which is with me: I can doe all things, yet not of my selfe now, but through the help of Christ which strengtheneth me.

Job. 15. 5

Gal. 3. 20

Phil. 4. 13

Thus haue wee scene how God is a worker, yea the worker, being alone in the principall worke, and principall in the ministeriall worke: who then can deny him to be an owner? the husbandry and building, both are Gods. Hee that made all things, made them for himselfe: and if the wicked for the day of euill, how much more vs that are his workmanship

Prou. 16. 4

Eph. 2. 10.

Iohn. 3. 29.

2. Cor. 11. 2.

Heb. 3. 5. 6

1. Cor. 3. 23.

created by him in Christ Iesuu vnto good
 workes? He parts labor, as wee shall see,
 but not possession. It is enough for the
 labourer, if he haue his hire, his penny:
 men do not vse to divide their ground
 with the plowman, or their house with
 the Mason. Hee that hath the Bride, is
 the Bridegroom, so is not hee, that pre-
 pareth, and presenteth her, so is not hee,
 that standeth by, and reioyceeth to heare
 the bridegroomes voice. Thus Christ
 differed from Moses, both faithfull (I
 say not alike) but yet both faithfull;
 But Moses as a seruant in his Lords
 house, Christ as the sonne ouer his owne
 house. Thus the Church differeth from
 vs Church-men, the Church is not ours,
 but we the Churches, that the Church,
 with vs, may be Christ, and be Gods.

God therefore is both a worker, and
 an owner. The chiefe worker, and the
 onely owner. The chiefe worker, both
 because he doth the greatest part of the
 worke himselfe; which Paul in no sort
 can doe: and because hee worketh by
 Paul, that which he enableth Paul to do.
 The onely owner, because as by him on-
 lie

lie the work is set on foot, so vnto him onely of right it tenderth; for as of him, and through him, so for him are all things; to him bee glorie for euer, Amen.

Rom. II. 36.

With which words of the Apostle, according to his owne Method, I passe from the doctrinall part of this point, vnto some application, for our vse, and benefit.

Is it so then, that God hath reserved the greatest part of the worke, which is to giue increase, onely vnto himselfe? then surely neither is preaching enough for vs, nor hearing for you: but it behooueth both ye, and you to follow the publike action with prayer, both in publike and in private, vnto that God, who only is able to giue a blessing. Else Paul may plant, and Apollos may water, and both their labours come to little passe. One shower wee see (oh that God would let vs see! but wee haue seene) that one shower doth more good, then a great deale of pains in watering; so much is God the better husbandman, euen in the earthly husbandry: how much more in the spiri-

1 Cor. 3. 6. 7.

Act. 2. 41

Iob. 7. 46

Iob. 3. 34

1 Sam. 12. 23

tuall? When God let fall his *showers* of spirituall operation vpon the Iewes, there were at one sermon 3000. foules added to the Church; a great increase, none such in Christs time. Why? was Peter the better Preacher? nay, *never man spake as hee spake*, for God gave him the spirit, not by measure: but now the spirit was given plentifully to the hearers, which before was either *restrained*, or very *sparingly* imparted. Oh then, God forbid the minister should thinke all his worke done, when hee hath ended his exhortation! God forbid he should *sine against the Lord*, and cease praying for his people, though he haue shewed them the good and right way. But if the Lord in iudgement, *with-hold* his blessing from his owne ordinance, and deny the prayer of his Iertuant, know for thy comfort, it is Gods part, that is to doe not *thine*; who will one day make it knowne, why hee denied his blessing vpon thy labours & prayers.

Neither let the *beaver* imagine, that when the sound is out of his care, hee hath done with God, or God with him.

For

For yet the greatest *doubt* remaineth,
whether the word heard shall bee *that*
savour of life, or of *death*; vnto thee. Of
life, if the Lord, by his spirit, *settle* it in
thy hart and *ingrasse* it in thee: of *death*,
if it lie like a *surfet* on thy stomacke, to
breede some deadly *sicknesse* in thee.
Wherefore if *grace* after meat be requi-
site, surely *grace* after the word heard,
is much more necessary: and, if *much*
good doe it you bee good manners after
dinner, surely *much good* doe it vs, much
good doe it my soule, is more then a
complement, after the Sermon. The
earth, mee thinkes, teacheth vs this
lesson, which not content with the tra-
uell of the *husbandman*, gapereth, and gas-
peth for the raine from heauen. It taught
Dauid's soule to *thirst* after God extee-
dingly: it taught the Church, *Christ's*
garden, to expresse her longing desire
after his *grace*. O *fountaine of the Gar-*
den, O *well of living waters*, and the
springs of Lebanon! 'Tis lacke of this,
that deprives thee many times of
Gods blessing, when thou vainely im-
putest it to the want of *gifts* or *zeale*

ylnuoss?

in

2. Cor. 3. 16

Iam. 1. 21

Psal. 63. 1. 143

Ca. 1. 4 15

. 2. 2. 2. 2. 2. 2.

in the Minister. For as weak stomackes find fault with the Cater, Cooke, or Carver, and thinke they could feed better, if there were better provision: so some guesse hearers, find fault with their pastor, and thinke they could edifie much better by such or such an other; wherein they say they know not what; for it is neither Paul, nor Apollos, that can edifie, that is, give increase, make the word effectvall, God hath reserved that worke to himselfe; that his ordinance, not the gifts, his blessing, not the commendation of the speaker might bee regarded; That the treasure might not bee esteemed for the vessell, but the vessell for the treasure; & so neither Paul magnified, nor Apollos despised; nor eyther, or both relied vpon, and God himselfe neglected; nor hearing loosed from prayer, for that makes prayer abominable, nor prayer from hearing; for that makes hearing unprofitable; but that, both being ioyned together, our obedience in hearing may make our prayers accepted, our fervency in praying may procure our hearing to be blessed.

Secondly

Secondly, doth God worke by his
ministers; as the principall agent by his
instruments? Then let not the minister
take pride in his gifts, or labours, as in
his owne vertue, or deeds. When Peter
saw the people gazing on him & John,
because of the miracle performed on
the Cripple, Ye men of Israel said he, why
marvell ye at this? or why looke ye so steadfastly
on vs, as if we by our owne power or
godlinesse had made this man goe? With
like modesty our Apostle heere, (verse
5.) putteth from himselfe the glory of
the worke of conuersion. Whence Paul;
(saith he) and who is Apollos, but the mi-
nister, by whom we beleeued; and do the
Lord giue to euery man? *Non operari, sed
muni agricolae illius, et hoc ipsum impartit
ab ipsa uiribus; et ab ipso donat a gratia.*
Wee are but the lines of that great
husbandman, and that according to
the power imparted by him: *Non da-
mus incrementum, sed impendimus ali-
mentum, sed neque hoc de nostra.* Wee
giue not the encrease, but affoord our
assistance; and euen that not of our
owne; saith *Augustine*. It was im-
pi-
ous

.72.1.147

Al. 3. 1. 147

2. 1. 147

1. 1. 147

2. 1. 147

1. 1. 147

Dan. 4. 37.

Ezek. 29. 3.

Phil. 1. 16

Rom. 15. 17

Gen. 33. 5

Heb. 1. 13

out pride in *Nebuchadnexar* to boast, & say, *Is not this great Babel, that I have built, for the house of the kingdome by the might of my power, and for the honor of my Maiessty?* In *Pharaob*, the great Dragon, that lying in the midst of his ri-
uers, hath said, *The riuer is mine, and I haue made it for my selfe.* No lesse sacri-
 legious was the presumption of those, that preached Christ indeede, that is, the truth of Christ, in regard of the sub-
 stance, but contentiously, not purely, in respect of the ende, seeking to draw a party or faction of disciples, not vnto Christ, but vnto themselves. How much better doth our Apostle temper himselfe, even in his holy boasting, concerning the efficacy of his ministry saying no more but this, *I haue therefore, whereof I maye cōfide in Christ* *in saying things pertaining vnto God.* *Sai- eab*, of the children hee had begotten, said, *They are the children which God of his grace hath giuen mee.* How much more should the spirituall Father learne of Christ to say, *Behold here am I and the children which God hath giuen mee.*

Neither let any think to partake with God in this *priviledge* of working by an *instrument*; God onely can worke by another, that can giue both *vertue* vnto his instruments, and *success* without his instrument. Hee that worketh by another, maketh himselfe a *Lord*, not a *seruant*. Who then dare thinke himselfe discharged of the labour of this spirituall husbandrie, preaching onely by a *deputie*? vnlesse such one can shew a speciall commission, as *Moses*, to bee *Aarons* God. Nay, let every labourer stirre vp the gift of God, that is in himselfe; and pray vnto that God, who instructeth the husbandman to haue discretion, and doe teach him, to cast in wheat & by measure, the appointed seed & barley in their place. Who gaue of his spirit vnto *Bazaleel* and *Aholiab*; for the preparing the *Tabernacle*, & to *Hiram* of *Tyrus*, for furnishing the *Temple*: and who onely can, and will, of weake and insufficient Creatures, yea sinners, make vs able Ministers of the New Testament.

And let the hearer take heed he despise not him, that speaketh in vs; him, that

2. Tim. 1. 11.

2. Tim. 1. 11.

2. Tim. 1. 11.

Exod. 4. 16

2. Tim. 1. 11.
Esay 18. 16

2. Tim. 1. 11.
Exod. 31. 6

2. Cor. 3. 6

2. Cor. 13. 3

2. Cor. 8. 5

1. Cor. 14. 25

Matth. 23. 38

Matth. 23. 38

Reuel. 13. 15

Reuel. 13. 15

that worketh by us : but soberly seeke experience of Christ, speaking in the Minister, and submittuely give up himselfe, first to the Lord, after to the Minister, by the will of God: that, not setting light by the weake meanes, he may see, and find, the mightie power of God, and falling downe on his face, may worshippinge God, and say plainly, that God is in vs indeed. Finally, is God the sole owner? his the Husbandrie? his the building? who then dares lift vppe himselfe into Lordshippe ouer the flocke, Lordship ouer the faith? they must kill the boye, that pretend to take the inheritance. Enough for Kil-Christis, Jewes, and (at this day) Papists; who that they may give life vnto the Image of the Beast, doe make the Lord of life ex-baredem vinea, ex-haredem vita, as farre as in them lieth. But let vs (Fathers) learne another lesson, sing another song: I will sing vnto my beloved (saith Esay) a song of my beloved, concerning the Vineyard of my beloved. What is it, to sing vnto Christ a song of his Vineyard, but to give account vnto Christ of

of our care and paines, in husbanding
of his Vineyard?

Let vs (Brethren) pray to the Lord of
the harvest, that hee would thrust forth la-
bourers into his harvest, Joiterers out of
his harvest. In the meane time let vs,
as his mannor and demaines, beate the
name, and armes of our Lord Christ
Iesus; Not saying factiously, *I am of*
Paul, Apollos, Cephas: Christs patrimo-
nie sounds well, Saint Peters is an usur-
pation, and which Saint Peter himselfe
disclaimed. Christian Catholike was a
name of blessed note in the Primitive
Church, Roman Catholike is a new and
uncouth name, and argues a new Lord;
but such a Lord, whom the true Lord
Iesus even now consumeth with the
breath of his mouth, and shall shortly a-
bolish with the brightnesse of his com-
ming.

1.Pet.5.3

1.Thess.2.8

Thus far of God, the *Antbour* and
Owner of the spirituall husbandrie and
building: now wee are to come to the
worke wrought, to the thing owned;
but that we may not, without the me-
diate consideration of the instruments
the

Deut. 5. 5

Iob. 33. 27
2. Cor. 5. 19

20

the Ministers whom God hath set betwene himselfe and the people. For so *Moses* saith, *At that time I stood betwene the Lord and you, to declare vnto you the word of the Lord*: adding a reason, *for ye were afraid, &c.* which, in the same place verse 25. and chapter 18. 15 is more fully expressed, *viz.* How the people, fearing to heare God speak by himselfe, desired that thenceforward hee would speake vnto them by *Moses*, and by a Prophet, succeeding *Moses*, *sitting in Moses chaire*. So the Lord established it, as a Law in the Church for ever, that he would speak to vs by an *interpreter*, an *Embassadour*. God, was in *Christ* reconciling the world vnto himselfe, and hath committed to vs the word of reconciliation. Now are wee *Embassadors for Christ, &c.* Agreable to that here, *wee are labourers together with God.*

Ministers then are fellow-labourers with God.

Fellowship with God is to be considered in two respects.

1. In regard of *paritie*, and *equalitie*:

tie: so God hath no fellow; onely the three that beare record in Heauen, as they are one in essence, so are they equall in attributes. Christ himselfe though as God, in the forme of God, he thought it no robberie to be equall with God, yet, as man was, is, and for euer shall bee inferior to his Father. *My father is greater then I,* saith Christ, *And when all things shall be subdued to the Sonne, then shall the Sonne also himselfe be subdued vnto him, that did subdue all things vnder him, &c.*

Phil. 2.6

Iob. 14. 28

1. Cor. 15. 28

1. Cor. 15. 28.

2 In regard of association, wherein are three degrees:

The first, proper to Christ the Mediator, in regard of Hypostaticall union of person, and incomprehensible communion of power; whereby, as bee is one with the Father, so his workes, and the Fathers, are the same, *The Father worketh, and I worke.* Hence it is that God calleth him, *the man my fellow, or next neighbour.*

Ioh. 17. 22

Iob. 5. 17

Zech. 13. 7.

The second, commune to all Christians, consisting

In

- 1 In this life in communion of grace.
1. Ioh. 1.3. That our fellowship may be with the Father, and with his Sonne Iesus Christ.
- 2 In the life to come in communion of glorie, *Iohn. 17.21. That they all may be one, as thou, O Father, art in me, and I in thee, &c.*

The third betweene both the former, specially appropriate to Gods Ministers (of which here) and it is the association of labour, because wee concur and conspire with God, as subordinate vnto him in the worke of conuersion, and edification of his elect.

God so employeth his Ministers, that they also are coworkers with him saith *Augustine*: not that we adde vnto the power of God, but that wee obediently apply our selues vnto the working of God, saith *Aquinas*. speaking of the thinges of God, not in the wordes which mans wisdom teacheth, but which the Holy Ghost teacheth, saith our *Apostle*. The wordes of the wise being pungent as goades to pricke forward the slow, and firme as nailes, to fasten the loose and

1 Cor. 3.15

and vntable soules: but such, and so farre, as they are given by that one Pastor God, of whom we haue already spoken.

The Scripture calls the Ministers Gods seruants. *The seruant of the Lord must not strine.* The Lord, and seruant, are Relatiues, that is Contraries, opposite in the generall, yet hauing mutuall and specificall reference each to other. Hence it is that the Minister is cōsidered, somtimes with *opposition*, as he is the seruant, not the Lord, the instrument, not the hand, man, not God; and so his *operation* is weake and *ineffectuall*: somtimes againe with *reference* vnto God, to whom he is subordinate, and so his *cooperation* is *mightie through God*, and *energeticall*; able to beget children in Christ Iesus through the Gospel, able to *saue those that heare him*, so that Ministers are called *Saluours*, able to *beat downe the strong holds of the imaginations of the proud and rebellious heart*; able to be the *sauiour of life vnto life*; and of *death vnto death*, *χαὶ τῆς θανάτου εἰς ζωὴν* saith the Apostle there: whereto himselfe answereth,

1.Tim.2.24.

1.Cor.4.15

1.Tim.4.16

Obad.verf.11

2.Cor.10.1.5

2.Cor.2.16

Chap. 3. 5. not as of our selues, but our sufficiencie is of God, who also hath made vs able Ministers of the New Testament, &c.

In this Relative sence wee are here said to be coworkers with God. Instruments, not laid vp, or lying loole, but in the band of the Artificer: Embassadors, not reporting the message onely, but representing the authoritie of our Master; as though God did beseech you through vs: we pray you in Christs stead, that ye bee reconciled vnto God: Labourers, not vpon the building, and husbandrie, onely of the owner, but in the strength and vertue also of the chiefe worker. For wee are not onely workers for him, but coworkers, or labourers together with him. And then no maruel, if God, and the word of his grace, be able to build men vp farther, and to giue them an inheritance among them that are sanctified.

Rather may wee maruail, that at any time the Word of God should faile of his effect, or that any of his fellow labourers should say, I haue labour-

red

2. Cor. 5. 20

Act. 10. 32

red in vaine, I haue spent my strength in
vaine, & for nothing. But indeed it is not
a vain word, but as the raine that commeth
downe from Heauen, and returneth not,
but watereth the earth, &c. so shall my
word be, that goeth out of my mouth:
it shall not returne vnto mee void,
saith the Lord, but shall accomplish that
I will, and prosper in the thing, whereto
I sent it. Vaine therefore it may bee,
in regard of the ordinarie reuealed will
of God, the conuersion of sinners, at
which the Minister aimeth: not in re-
gard of the absolute counsell of God,
which is, that they, that heare it, shall
eyther bee saved or condemned by
it.

God therefore, hauing a Vineyard to
dresse, looks out for laborers. At the first
indeed, when there were no labourers,
he dressed it wholly himselfe; as in the
dayes of Adam, vntill Seth: after hee
beganne to employ the Patriarkes in
their generations, and families, in whom
Christ by his eternall Spirit, went and pre-
ached. In the day of Moses, he established
a perpetual Law of prophesie, and succes-

Esay 49.4

Deut. 32.47

Esay 55.10.10

Mat. 10.1

1 Pet. 3.9

*Esay 43.16**Ebr.1.2**Rom.15.8**Ephes.4.11.12**Esay 54.13**2 Cor. 12.29*

sion of Prophets, and Priests, with whom (Prophets especially) hee so conspired, that the Prophet *Esay* (for one) is bold to say; *The Lord God, and his spirit, hath sent me.* In these last dayes, hee hath spoken unto vs by his sonne: Who in the dayes of his flesh, put himselfe into this ranke of labourers, as a Minister of the circumcision, and ascending into Heauen, gaue gifts unto men; that some might be Apostles, some Prophets, some Euangelists, some Pastors, and Teachers, for the gathering together of the Saints, for the worke of the ministrie, and for the edification of the bodie of Christ, &c. Thus in all ages are all the children of the Church taught of God; and we especially (from whom God may seeme, in comparison, to estrange himselfe, because wee haue now no immediate reuelations) yet wee, I say especially, because in our times the outward Ministrie is both more plaine and plentifull, and more accompanied with spirituall efficacie. Thus, *Wee are workers together with God.*

To apply this a little. And first to
you

you (Reuerend Fathers) and my selfe with you; for I will vse no other preface, then that of *Ambrose*, *Cum hac ad vos loqui audeo, simul cum vobis qua loquor audio*: neither doe I follow any other direction, then that my text affordeth, which enioyneth me to *labor together with God*, and promiseth, that *God wil worke together with me*.

Vnto euery one of vs therefore, I say (or rather the Lord) *know thy selfe*. If thou know thy selfe well, thou knowest thy selfe to be a *labourer*, a *fellow-labourer*, a *fellow-labourer with God*.

A *labourer*. If I were now in the Vniuersitie, I should bee bolde, in the name, and wordes, of my Master, to demand of some, *Why stand yee here all the day idle?* Indeed, *nemo conduxit* is a sufficient answer; but that it is cyther *pittie* that able workemen should not be *employed*, or *shame*, that any that seeke not to enable themselves, should be *tolerated*. But I am now before them that haue changed the Vniuersitie for the Citie, and Countrie, and their stand-

Mat 20.6

ding for sitting. And may it not bee said to some of vs, *Cur sedetis hic tota die otiosi?* Holy Bernard thus vrgeth the necessitie of pastorall paines vpon Eugenius, *Pastorem te populo aut nega, aut exhibe*; Eyther denie thy selfe to bee a Pastor, which thou darrest not, or shew thy selfe to bee such, by feeding Gods flocke, which thou doest not. *Nomen congruit actioni, actio nomini; ne sit nomen inane crimen inmine*, saith Saint Ambrose. Is it good dealing with our Lord, the better we are paid, the lesse worke to doe? I enjoy not the accession of double, or treble honour: I onely beseech Christ, and vs all in the bowels of Christ, that it may not bee a succession vnto pietie, and good conscience. Sweetly writeth Bernard to Eugenius, *In te hanc mutationem factam esse confido, non de te; nec priori statui promotionem successisse, sed accessisse,*

But (alas) it may seeme this advice comes out of season. Custome that hardly euer washeth her handes in innocencie, hath turned painfull teaching into obloquie. I answered, In mat-

ters

Congruent

enue

ters concerning God, there is no prescription. It is enough we are able to say, *ahinitio non fuit sic*. In the dayes of Christ, and his Apostles, nay I got far, then, in the dayes of Chrysostome, Ambrose, Ierome, Augustine, &c. to preach ordinarily, popularly, was no discredit. *Quod assuetum fuit in disuetum petuit venire, redire in insuetum non potuit*. Let vs not therefore bee ashamed of our name and office, wee are labourers, day labourers. If any reproach the Husbandman for his base imployment, may bee not answered out of Salomon, that even the King is nourished by the field that is tilled? So may wee say the King of Heaven hath no other corne in his barn, bread on his table, then that which groweth by this husbandry. In the best dayes of Rome it was a prouerbe, *Vir bonus, bonus colonus*: I am sure the Church can haue no good dayes, when these two are diuided in the Ministerie, and that any Minister is counted a good man, that is not, as here is required, a labourer. And what labourer? surely an Husbandman,

Eccles. 5.8

Amos 9.13

2. Tim. 2.6

Amos 5.13

a builder. The Husbandman seldome sits still. It is no good wind, that blowes him *leasure*, and *pleasure*. It is merrie with him, when the *threshing* reacheth vnto the *vintage*, and the *vintage* vnto the *seed-time*: when the *plowman* toucheth the *mower*, and the *treader* of grapes him that *soweth seed*. So is it the Minister's ioye, when hee sees the *Regions white*, that he may *thrust* in the *sickle*, or the *soile soft*, that hee may *thrust* in the *plowshare*. In a word, This Husbandman must labour before hee receiue the *fruits*. It is an euill time, when the *prudent* can *slide* in their hearts to *keep silence*.

The builder workes for others, not for himselfe onely; a poore Mason or Carpenter, that does no bodies worke, but his owne: so for a Minister to build vp himselfe is not sufficient, he must build more houses, more Temples then his owne (and yet that is not well built, vnlesse he build others also). *Si habueris gem, licet pecuniam seruum terras Euangelium*, saith *Augustine*: Though I keepe my Lords talent, yet if I employ it not, the sentence of the Gospell terrifieth me. And againe,

again, to sit at home, and search into the
divine treasure of Gods booke, without
noyse, or businesse, is sweete and delecta-
ble: on the other side to preach, to reprove, to
correct, to edifie, to take care of other mens
soules, is a great burden, and irksome charge,
who would not abandon it? but the sentence
of the Gospell, terrifieth mee, The sen-
tence of the Gospell, that saith, Take
the unprofitable servant, cast him into ut-
ter darknesse, there shall bee weeping and
gnashing of teeth. Neither is the Law si-
lent, but crieth Woe to the Idol Shep-
herd, that leaveth the flocke: the sword
shall bee upon his arme, and upon his right
eye: his arme shall be cleane dried up, and
his right eye shall bee utterly darke-
ned.

Mat. 19. 30

Zach. 11. 17

A fellow-laborer: not with God on-
ly, but with all those that are fellow-labo-
rers with God, *quia conveniunt in eodem*
tertio conveniunt inter se. As for them,
that gather not with Christ, *Ab his pacem*
cupio, non cum his. This imports unity,
vnanimitie, in all Gods labourers. It is
not enough for them, that are the sals
of the earth, to haue sals in themselves:

Mat. 9. 50

they

Ephes. 4.15

they must have peace one with another. *Λαλῶντες ἑαυτοῖς ἀλλήλοις τὴν ἀλήθειαν*, or following the truth in love, In this regard, hee that planteth, and he that watereth, are said (verf. the 8.) to be one; one thing, not one person: *Vnum, non unus*. How *Vnum*? *Vnum sunt* (saith Tertull.) *id est ipsum sapiunt*. To be one thing, is to minde one and the same thing. This is *Cyprian*'s meaning, when hee harpeth so much vpon *Vnus Episcopus*. As the same beames are many, but the light one; so, saith hee, there are many *Bishops*, but one *Bishopricke*. Briefly Gods laborers (saith a late writer) are one; not in number, grace, gifts, calling, authoritie, time, labour, or reward, but in that they are seruants of the same God; members of the same Church, builders of the same house; workers after the same modell, enabled, every one in his measure, by the same grace, partakers of the same spirit of amity, and vnitie. Thus if wee were one, oh what strength, what beauty, what blessing, would accrew vnto our spirituall building.

3 Gods fellow-labourer: oh! what an honour? what a burden? what a protection? what a caution? what an assurance? what a curbe to carnall presumption?

What an honour? To communicate with the blessed *Angels* in office, and name? for Christs *Ministers* are Christs *Angels* to communicate with *Christ*, the Lord of *Angels*, who in the daies of his flesh, vouchsafed to be a *Minister of the Circumcision*: and now, in Heuē, remaineth the *Prapbet* of his Church, the *Apostle* and high *Priest* of our profession. To joyne handes with God, the Father of our Lord *Iesus Christ*, in that worke, whereby hee principally setteth forth the glory of his *wisdome*, *faithfulness*, *power*, and *mercie*. Who now will be ashamed of this honourable office, and paines? yea, though it be his lot (which was his Lords lot) to feed the sheep of the slaughter, the poore of the flock, and the sinners, and the
 20 What a burden? Honour is not without burden, and this honour least of all. For had not the servant need
 be

Reuel. 1. 20

Heb. 3. 1

Zech. 11. 7

Prov. 24-30, 31

2. Tim. 4. 2
Eccles. 11. 6

Eccles. 11. 4

be carefull, that workes in his Masters eye? by whose *diligence*, or *sloth*, his Masters worke, and thrift, goes backward, or forward? So we; least when euery priuate mans *field* lies like a *garden*, and his *garden* like a *Paradise*, our Lords *garden* should bee, by our default, like *the field of the sluggard*, It is not sufficient thou hast *sown* no weeds: thou art culpable of iudgement, that thou hast not *pulled* them vp. Thou hast *hindred* Gods worke, in not doing thine *owne part*. Hee would haue no *season* omitted, and thou, if thou caredst to set forward his busines, wouldest be *instant in season*, and *out of season*. In the morning wouldest thou *sow* thy seed, and in the evening thy hand should not rest: because thou knowest not whether shall prosper, *this*, or *that*, or whether both shall be alike good. Thou wouldest learne wisdom of the Husbandman, not to wait too long for an opportunitie, but, considering the necessitie of the worke, make vse sometimes of an incommodious season; for bee that obserueth the windes shall not sowe, and he

bee that regardeth the cloudes shall not reape.

3 What a *protection*? Our Lord, and wee, haue common friendes, and common foes. *Do my Prophets no harme,* saith God. *If Sathan himselfe stand up against Iehoshuah, to resist him, the Lord himselfe is at hand to rebuke Sathan.* Sinfull men are like vnruely Patients, that fall out with their Physitian. What then? *Sint illi inimici medico, tu morbo,* saith Saint *Augustine*: Be they, if they wil needs be, enemies to the Physitian, but feare not thou to bee an enemie to the disease.

Psal. 105. 15
Zech. 3. 1. 2

4 What a *caution*? God assures vs against others, that we might feare before him: *Feare not their feare, but sanctifie the Lord God of hosts, and let him bee your feare, &c.* And he shall be vnto you as a *Sanctuarie*. And the nearer wee are admitted vnto him, the greater should be our feare. *Moses* cried in the mount, *I feare, and quake.* The Lord with a fearefull example, and vehement *asseueration*, inculcates this. When *Nadab,* and *Abihu,* were deuoured with fire from

Esay 8. 12. 13

Leuit. 10. 3

Esa 6.5

2. Cor. 5. 11

Luk 9. 62

from heaven, for pressing with strange fire into the Lords presence, *I will bee sanctified*, saith the Lord, *in them that come neare me*, and before all the people *I will bee glorified*. When the Lord presented himselfe to the Prophet *Esa*, to set him a worke about this businesse, the Holy Prophet (not holy enough to endure his presence, before whome the *Seraphims* hide their faces) cried out, *woe is mee I am undone*, for I am a *man of polluted lips*, &c. No man better knew the mercies of God, then blessed *Paul*, the patterne of Gods mercy: yet when he thinkes of this worke, he cals to minde *the terrours of the Lord*. Knowing therefore the terrours of the Lord, wee perswade men, &c. Oh! if these terrours of the Lord were well fastned vpon vs, wee would neither rashly intrude our selues into this ministration; being *Saints and Wise men*, but of one dayes standing, saith *Nazianz*. and as potters vessels thinke to be formed able Ministers in one day nor being entred, looke backe from the Plough, whereto wee haue put our hands, but studie

die to shew our selues approued, workemen
that need not be ashamed of our worke or
afraid of our account.

5 What an assurance? Assurance of
successe; assurance of reward. Assurance
of successe. Say the peoples hearts bee
stonic (as indeed, in this sense, *latine* may
well be deriued from *latas*) Yet, *Is not*
my word like fire (saith the Lord) *and like*
the hammer, that breaketh the stone? yea,
God is able of these stones, to raise up chil-
dren vnto Abraham, that afterward of
these children of Abraham, he may make
stones for his spirituall Temple. But if he
do not, yet thy labor is not in vaine. *Cu-*
ram exigeris, nō curationem, saith Bernard:
Exogastorem posui te, non exactorem, saith
Augustine. Assurance therefore of reward
thou hast. *Secundum laborem accipies, nōn*
secundum prouentum, saith Bernard. I
haue spent my strength in vaine, saith the
Prophet, but my iudgement is with the
Lord, and my worke with my God. And
what reward? To shine as the knightnesse
of the firmament, and as the starres for e-
uer and euer: To sit on twelue thrones,
and so iudge the twelue Tribes of Israel.

2.Tim.2.15

Ier.23.29
Mat.3.9

1.Pet.2.5

Esay 49.4

Dan.12.3

Mat.19.28

To

Job. 12. 26

Mat. 24
Verf. 46-47

Phil. 2. 21

1-Cor. 1. 17

To be with his Lord, as his Lord. With his Lord. For where I am there shall also my servants bee (saith Christ). As his Lord. For Blessed is the servant whome his Master, when hee comes, shall finde so doing; verily I say unto you, he shall make him ruler over all his goods.

6 What a carbe to carnall presumption? Most men, euen in this worke, (well may I say most, when the Apostle saith *all*; but that *all*, is *almost*) most men seek themselves, their owne things, not those that are Christs. *Christi iacturam patientius ferimus, quam nostram.* The credit of the Gospell is subordinate vnto our credit: wee make Christ a stirrup to climbe to promotion: the word as a trumpet to blazon our owne commendation: the Pulpit as a Stage, or as a shop to let so to view, and sale, our owne good parts. This is *καυχόμενοι τῷ λόγῳ*, not *ἀλαβύαν*. But when I say, we doe thus, I meane it is the *sinne* and *shame* of our coat; and *calling*, not the *personall* crime of vs here assembled. Nay we haue learned that wee are co-workers with God, and therefore for God

God, not for our selues: and therefore to make, in Gods behalfe, what good vse we can, not to make shew or sale of what is (much lesse of what is not) in our selues. In a word *not* to bee as *manie that make marchandize of the word of God, but as of sinceritie, but as of God, in the sight of God, so to speake of Christ.* Thus from this point much hath bin said, (oh, how much more might bee said) concerning the calling of the Ministerie: and yet something remaineth, not to be omitted, for the hearers; that so I may passe vnto them, and that point which properly concerneth them.

Consider well my brethren, the Minister is Gods fellow-labourer; the Minister, I say, not the hearer: The scholar must not presume to bee a teacher, the timber to bee a Carpenter (I speake of ministeriall teaching) *no man taketh this honour vnto himselfe, but he that is called of God; as Aaron.* But the Church wanteth labourers. What then? *Thrust not thou thy selfe in, for a Pastor after God, but pray to the Lord of the Haruest,*

Heb. 5. 4.

Ier. 17. 16

Mat. 9. 38

1. Cor. 14. 38

Vers. 16

Psal. 131. 1-3

1. Thess. 5. 13

Luk. 10. 16

1. Thess. 2. 13

Gal. 4. 14

Mai. 10. 41

2. King. 6. 32

1. King. 10. 31

to thrust forth laborers, &c. He that is ignorant, let him be ignorant, that is cōtēt to supply the place of the ignorant. Else he shal neuer sing with a good conscience *Lord my heart is not haughty, nor my eyes lofty, I haue not medled in matters to high for me.* Nay, loue & reuerence the Minister of Christ, for his works sake, because he is a laborer: for his Lords sake, because he is Gods fellow-labourer; with whom, in whō his Lord is receiued, or despised. Paul commendeth the Thessalors for receiuing from him the word of the preaching of God not as the word of man, but as (indeed) the word of God: and not so onely, but he commends the Galatians for receiuing him as an Angell of God, yea as Christ Iesu. You vnderstand this in regard of his office, not of his person. Thus is a Prophet receiued in the name of a Prophet and the reward is great, euen the reward of a Prophet. So is the perill great, if a Prophet, as a Prophet, be despised. For is not the sound of his Masters feete behind him? Dauid neuer shewed extremitie but once (the Kings of Israel were merciful Kings) and that once was, when his

his *Embassadors* were abused; Embassadors of peace. The refusall of peace brought warre vpon the *Ammonites*: and the euill entreatie of the *Embassadors* brought the wretched people vnder *sawes, harrowes, and axes of iron*. As God is a *greater King*, so is the abuse of his Embassador, the refusall of his peace and amitie, more contemptuous and dishonourable: As hee is more iust, so is his wrath more inexorable, as hee is more mightie, so is his vengeance more intolerable.

2.Sam.10.4

2.Sam.7.2.31

Ye haue heard somewhat of your place and dutie from this, that God is the chiefe worker and owner: somewhat againe from this, that we are Gods fellow-labourers: but now I come wholly to you, my deare brethren, and to that part of my text, which properly concerneth you, *Ye are Gods husbandrie and Gods building*. First ye are Gods husbandrie. Beza translates it Gods arable but, as I presume, that word is of too narrow signification; seeing God is called an *husbandman*, euen in respect of his *Vineyard*, which euery man

*Iob. 15. 1. 5**Esa. 5. 7**1st. 4. 4**Esa. 7. 12. 16**Psal. 68. 15**Gen. 27. 27*

knowes is not *arable* : and *Noah* is said to play the Husbandman, planting a vineyard. So then, from what *part* of Husbandrie soever the metaphor bee taken, ye are that *husbandrie*. From the vineyard? *We are branches of the Vine*, whereof *God is the husbandman*. The *Vineyard of the Lord of Hosts is the house of Israel*, and the men of *Judah* are his pleasant plant. From the *arable*? ye are Gods Corne-ground, that must be fallowed. *Break up your fallow grounds, sow not among the thornes*. And what other is meant by the *ground*, good or badde receiuing the seed (*Mat. 13. Luc. 8.*) but the *bearers* of the word preached? From the pleasant pasture? The Church for pleasure and plentie is Gods *Carmel*, *Iustitia in Charmel sedebit*: Gods *Bashan*. The mountaine of God is as the mount of *Bashan*: finally vpon the Church as vpon *Jacob*, is the smell of a *Field* that the Lord hath blessed.

Yee are Gods building, *house*, and *land*, *manner*, and *demaines*, make an absolute possession. The Church is not onely Gods *vine*, but his *vine*

vpon

*upon his house sides: such is the wife to her Husband, Such is Christs Spouse, or rather Vineyard and house, and all. His corne-ground, and his barne: but his corne-ground here, his barne in Hea-
uen. His pleasant pasture, whiles hee wanders in her loue. His retrait, and place of habitation, when, turning from the troubles of the world, hee quiets himselfe in his loue. His husbandry tilled, dressed, fenced, by him: his building, founded, fashioned, furnished by him: and both husbandrie, and building, in one, because both rooted & built in him: Rooted in him, as a tree of righteousness, the planting of the Lord, that he might be glorified. Built vp in him, in whome all the building, coupled together, groweth into an holy Temple in the Lord. In whom ye also are built together to bee the habitation of God by the spirit. Loe here then a growing-Temple, in which whosoever bee planted, shall flourish in the courts of God. Gods house, and the furniture of his house, is built of greene growing timber. Our bed is greene: of liuing stones. Else how should the Church bee a spi-*

Psal. 128. 3

Pro. 5. 19

Zeph. 3. 17

Col. 2. 7

Esa. 61. 3

Ephes. 2. 21

12

Psal. 92. 13

Can. 1. 16

1. Pet. 2. 5

1. Tim. 3. 15

rituall house, as there she is called, vn-
lesse shee were an house, not *inhabited*
onely, but *animated* also with the spirit
of life; a living house, that she may be
the house of the living God.

For application of this point. If yee
be Gods husbandrie, beloued, and that
laboured vpon by his seruants the *Min-
isters*, ye must yeeld *fruit* for God, and
fruit for his seruants.

Gen. 3. 18

Heb. 6. 7. 8.

Fruit for God. If in all this time,
with all this paines, the *Regions* bee
not *white to harvest*, they are drie, and
barren for the fire. But what fruit?
thornes, and weeds? Indeepe *that* is the
fruit, our corrupt *nature* naturally yeil-
deth; being as the *accursed* earth, that
brings forth *thornes and thistles* to *A-
dam*, and his sinfull issue. But ye are
Gods husbandrie: not his *possession* one-
ly, but his possession *husbanded*, there-
fore yee must bee, as the ground, *which
drinking in the Raine, that commeth oft
vpon it, and bringing forth hearbes meete
for the vse of them, by whom it is dressed,
receiveth blessing of God: not as that,
which, bearing thornes and briars is nere
unto*

unto cursing, whose end is to bee burned. The *Maniches* abhorred husbandrie, counting it murther, to kill the weeds, &c. This is no Heresie for a good husband to bee of. Gods ground must not receiue seed among thornes, but into an heart, well manured, purged from the loue of sin, and of this world, into an honest a good and a patient heart.

Luke 8.15

If not thornes, then what fruit? surely such as the Lord soweth or planteth; the sweet, milde, and wholesome fruits of *sinceritie*, *humilitie*, *pietie*, *mercie*, and *sobrietie*, &c. These fruites must they bring forth that will bring forth fruit unto God, that hauing their fruit in holinesse, they may haue in the end eternall life, But (ah!) beloued, if the Lord come to take a tast of our fruites, how soone shal his teeth be set on edge? If hee looke for *sinceritie*, hee shall meete with palpable *hypocrisie*: if for *humilitie*, *selfe-loue*, and *singularitie*: if for *pietie*, *prophanesse*, and *blasphemie*: if for *mercy*, *oppression*, *usury* & *robberies*: if for *sobrietie*, *surfeiting*, and *drunkenness*, all manner of *loosenesse*, and *superfluitie*.

Rom. 6.22.

Gal. 6.7

Esa. 55.5

Psal. 82.11.13.

Esa. 55.5

flauitie. And all those vnder a *uisor* and
 yaile of the profession of Christiani-
 tie: and with names of *excuse*, and *pre-*
tences of *neighbourhood*, and good *fel-*
lowship, of *frugalitie*, of *libertie*, and *in-*
genuitie, and I know not what; to blerc
 the eyes of men, that are easily decei-
 ued with sowre grapes, with wildings,
 and with starued corne, and tares in-
 stead of Grapes, Apples, and good
 graine. But *bee not deceived*, *God is not*
mocked. If *these* be the *fruits* wee yeeld,
 in recompence of his care and *husban-*
drie, *hee will take away the hedge and wall*
of protection from bodily and spiritual
 enemies: and then the *wilde Bore out of*
the Forrest will root vs vp, and the *roa-*
ring Lion that *seeketh for his prey*, may
 quickly deuoure vs: he will giue off his
cure, and *cost*, of dressing vs by his
 word, and then the *Bryars*, and *Thornes*
 will grow vp, the seeds of vice wil hor-
 ribly breake forth, and ouer grow vs:
 he will *command the cloudes aboue*, that
 they *raine no Raine vpon vs*, that is, hee
 will *restraine his grace*, euen his *restrai-*
ning grace shall be taken away, and the

cirsc

curse of euerlasting barrennesse and filthinesse pronounced; neuer more fruite grow on thee; because I would haue purged thee, and thou wouldest not bee purged, neuer bee thou purged from thy filthinesse.

Mat. 21. 19
Ezek. 24. 13

Fruit vnto Gods seruants, and fellow-labourers. Who feedeth a flocke, and eateth not of the milke of the flocke? It is a hard bargain that will not maintaine both the *Houholder* and his charge, especially so many, as bestow their trauell vpon it. The earth is the *Embleme of Iustice*: and of her, *Vsurie* may be taken with a good conscience: and what *vsurie*? one of tenne? nay tenne for one. Loe then, how God deales with thee for temporall matters, giuing thee (with thy trauaile, where to hee enables thee) ten for one, hee demaunds of thee, for the maintenance of his seruants the Ministers, one of tenne, ten in the hundred. They are bound to impart to thee, *all the counsell of God*, the treasures of his wisdom, loue, truth, &c. Oughtest not thou then, that art taught in the word, make him, that

1. Cor. 9. 7

Al. 20. 27

Gal. 6. 6

hath

1. Cor. 9. II

hath taught thee, partaker with thee of all thy goods? partaker of all: that is, of euerie kind some share must come to Gods fellow-laborer, who whiles hee sowes vnto thee spirituall things (an employment, that disables him frō worldly busines, & yet freeth him not from the cōmon necessities of other mē) is it a great matter, if he reap thy carnal things? *Εὐαγγelizαντες, καὶ οὐκ ἐκ τῆς ἀνάγκης, τοὺς ἀδελφούς, ἵνα τὸ εὐαγγέλιον μὴ κενώσῃς.* Every *γάρ, καὶ οὐκ ἐκ τῆς ἀνάγκης*, to haue the Gospell without cost, were a thing would like this age well. But the Age is past, that could afford it (and yet did not alwayes afford it, much lesse enioyne it for perpetuities) I meane the *Aposle* age; wherein men, extraordinarily called were immediately furnished to preach the gospel: called, without preparation: furnished, without premeditation. Now the case is otherwise, *Vbi nō est farina, ibi non est lex: no maintenance, no Ministrie.* Men must serue more then one Apprenticeship in the schooles of the Prophets, ere they bee fitted for this calling: and euerie exercise, if performed with care and conscience, will set a worke both head, and heart. And couldest thou find

find in thy hart, to muzzle the mouth of
this Oxe, that treadeth out the corne for
thee? David would not serue God of that
which cost him nothing. How farre from
Davids spirit are they that thinke no-
thing so well gained, or saued, as from
the allowance, appointed for Christs
Ministers? But how fearefully far off,
or rather contrarie are they, who to
scrape a little pelfe, that shal perish with
them, open no doore vnto the pastor of
soules, but that of indirect Symonie, and
direct periury? no maruel if the charg so
sold, and so bought, prooue Aceldama, a
field of bloud, both to the seller, and to
the buyer. If ye be Gods building, beloued
ye must be squared to his model, fitted &
furnished for his entertainmēt: squared
to his model. The pattern, & platforme of
Gods building, cōsisteth in faith, & loue.

I Faith whereby we relie on Christ,
the foundation, being spiritually glued
and cimented to him, that we may be
one spirituall bodie with him; in which
sence it is said, *Hee that is glued to the
Lord is one spirit*, Cords will binde, so
will the cords of loue, and bands of dis-
cipline,

1 Cor. 9.9

2 Sam. 24.24

AB. 8.20

AB. 1.19

1 Cor. 6.17

Hos. 11.4
Zech. 11.7

Eccles. 11. 11,

cipline, but cords may be vnknit: nailes will fasten, and wee haue *the wordes of the wise, as nailes, fastened by the Masters of the Assembly*, but nailes may slippe, or leaue a chinke: But the *glew of faith* ioynes close, or rather, *all these together will cause vs, with purpose of heart, to cleane vnto the Lord.*

A. 11. 33

Psal. 122 3. &c.

2 *Loue*, whereby wee are knit one vnto another; euery *stone* so fashioned to that hee ioynes withall, that it may seeme (as one saith) *there is not in Gods building a stone vpon a stone, but all the stones are one entire stone.* Thus is *Ierusalem* built euen as a *Citie* compact together in it selfe: where there is *vniformitie of worship, the Tribes goe vp to praise the Lord: and vniformitie of gouernment, the thrones are set for iudgement.* Woe worth they, that, *renting themselves, from the foundation by shipwrack of faith, or from the building, by breach of loue* (or rather, first falling out with the *walles*, and then with the *foundation*; for this is the *Deuils daunce*, first into *Schisme*, then into *Heresie* as *Augustine* obserueth in the *Donatists*) woe worth they,

1 Tim. 1. 19

they, I say, who, thus renting themselves from the Temple of Christ amongst vs, doe seek *with axes, and hammers* (with the axes of their tongues, and the hammers of their heads) to *deface and batter downe* this beautifull pile. But if any man destroy the Temple of the Lord, him shall God destroy, saith our *Apostle*, verse 17

Ye must no lesse be fitted for the Lords entertainment. Euery man, according to his degree, loues to haue his house trim, and delightsome. The Deuill himselfe likes well, when his house is *emptie, swept, and garnished*: *emptie* of good thoughts, *swept* from good exercises, *garnished* with appearances, and incitements vnto euill. The Lord, in a contrarie sense, loues to haue *his* house also *emptie, swept, and garnished*: *Emptie* of pride and vaine-glory, *swept* and ridde of the fluttish corners of vice and impuritie, *garnished* with his owne *armes* of holinesse, and with the image of his sonne, the *new Creature*. This shall bee a Temple in the Lords eyes more beautifull, then that of Salomon;

yca

Mat. 12. 44

Esa 63.1.2

yea by his owne sentence preferred before it. *Where is the house, that ye will build vnto mee? and where is that place of my rest? To him will I looke, euen to him, &c.* Wouldest thou then entertaine this guest? *Dresse vp thine house, garnish the Temple of thy soule with grace, pane it with loue; so was Salomons palace pained with the loue of the Daughters of Ierusalem.* Thus if thou build God an house, he will build thee an house, as hee promised *Dauid*.

Cor. 3.10*1 Sam.* 7*1 Tim.* 6.19

Yea, thus building, thou buildest not for God only, but for thy selfe, a good foundation for the time to come; when all other buildings, and their foundation, the Earth, shall faile. For in this world, what buildest thou? An house? Yea rather a lodge, an Inne, where thou shalt be but a guest: if not, abide there still, or leaue it to those, that can abide in it for euer. A Church? a place for Gods seruice, as this? A gracious worke, and well may wee crye, *grace, grace vnto it;* but (oh!) how much more glorious a Temple, in Gods eyes, is the heart, that, in an ho-
ly

Zech. 4.7

ly desire to further *this worke* of the *spirituall building*, was moued either to enterprife, or to finish it!

Thus, Reuerend Fathers, and Bretheren, haue I endeauoured to open these wordes, and to allot to our seuerall callings, seuerall instructions. Now to close vp text, and booke, and withall to *remitt* our profelssions, thus *seuered*, give leane for a word of farewell.

First vnto you, my fellow-labourers with the Lord, in the Lord. Wee are so *labourers* with God, that we are also, with the people, a *part* of Gods husbandrie, and his building. *Inde pascor, unde pascor, inde vobis appono, unde & ego vivo*, sayth S. *Augustine*. As therefore it is our dutie *Ministeriall*, to preach vnto others, so it is our dutie *Christian and generall*, to take care, that *whiles wee preach vnto others, we our selues be not reproued*; therefore to preach that to our selues, which wee preach to them. When we preach to others, wee dresse the *comon earth* whence we are taken; and it is meete, *earth should till earth*: but that is not enough. Wee must
bus-

1. Cor. 9. 27

Cant. 1. 5

Psal. 121. 4

Phil. 2. 12

husband our owne earth. They made mee a keeper of the vines, saith the Church, but I haue not kept mine owne vine. Indeed wee may say *Quis custodiat ipsos Custodes?* Who? but the keeper of Israel. To him let vs pray, that whiles wee doe *dolare lapides*, hee would vouchsafe *dolare artifices*.

Secondly, vnto you, my deare Bretheren; you are not so discharged, eyther by Gods *soueraigne* or our *subordinate* working, but that you must also put to your hands and worke out, not the price but the assurance of your owne saluation; yea, of one another. A dutie enioyned all Christians, vnto all, so farre as we may, by prayer, example, and such like common duties; especially in your families the little *nurseries*, and *Seminaries* of Church, and Common-wealth, to looke that God haue a *pettie Church* and, as it were, a *schoole of petties*: a great helpe vnto their profiting, a great furtherance to the Ministers paines. Finally, when extraordinarie calling bringeth any of you to *assist*, as now you doe, in the *inspection*, and re-
for-

Husbandry.

formation, of the bodies of the Countrey, to shew your selues men circumspect, and *friendes to your owne consciences*, which you cannot be, vnlesse, with an vpright respect, to the *religion* of your *oath*, and the *good* of the places where you dwell, you *carefully*, and *vnpartially*, discharge the *trust* committed vnto you. Thus we with you, and you with vs, *husbanding*, and being *husbanded*, *edifying*, and being *edified*, shall approue our mutuall service vnto the *great shepheard*, and *Bishop* of our soules, Christ Iesus the Iust. To whom, &c.

1. Pet. 3. 35

K



Errata.

Page 13. lin. last, for *proue*, read *afford*. p. 21. l. 15.
wrath, r. *wealth*. p. 54. l. 5. *Campe*, r. *Lampe*. p.
63. l. 15. *watchfulnesse*, r. *watchlesnesse*. p. 70. l. 10.
obedience, r. *abstinence*. p. 91. l. 18. r. *wbeate* by
measure and the appointed, &c. Ibid. in Marg. I say
28. 25, 26. Ibid. lin. 20. *Bezaliel*, read *Bezabiel*.
p. 98. l. 22. *inheritage*, r. *inheritance*. p. 99. lin. 26.
day, r. *dayes*. p. 102. l. 9. *congruit*, read *congruat*.
Ibid. l. 14. *enjoy*, r. *enail*. p. 106. l. 11. *same beames*,
r. *sunne beames*. p. 116. l. 6. *we*, r. *ye*. p. 127. l. 9.
remis, read *reunite*.



THE
DISCOVERY
OF THE HEART,
TRACED BY HIS
Treasure.

*In a Sermon preached vnto an
Honourable assembly at BATH,
SEPT. 19.
1613.*

By SAMVEL CROOKE.

PSAL. 4. 6.

*Many say, Who will shew vs any good? but, Lord,
lift vp the light of thy countenance vpon vs.*



LONDON,
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and are to be sold at his shop vnder
S. Augustines gate.
1615.

GOVERNMENT
OF THE DISTRICT OF COLUMBIA

THE DISTRICT OF COLUMBIA
OFFICE OF THE COMMISSIONER OF THE DISTRICT OF COLUMBIA

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T O
**THE RIGHT
WORSHIPFULL**

IOHN TONSTAL ESQVIER,
GENTLEMAN VSHIER
to the Queenes Maiestie,
health and happi-
nesse.

VOrthy Sir,
(Of whom being lo-
ued for the truth, I
may and must professe with the
A 2 belo-

The Epistle

2. Ioh.
ver. 1.

beloued Disciple, that I loue you in the truth; and not I only, but also all that haue knowne your vnfained loue vnto the truth.

As you were the meanes to bring these Meditations vnto the hearing of many; so now they are not lesse glad, then bold, vnder your name to offer themselues to the view of all. Wherein my desire and ayme hath beene, to direct both the worldly hypocrite, and the weak Christian, in the search and knowledge of himselfe. A point of no lesse difficultie, then
ne-

Dedicatorie.

necessitie : but the same light
of the Word , that sheweth vs
the necessitie, doth also aide vs
against the difficultie ; teach-
ing both the Hypocrite to iudge
of his worldly, though disgui-
sed, disposition, and the weake
Christian to descrie his happie,
though concealed, condition.
The one, by his treasure, laid
up on earth, is led to the know-
ledge of his earthly heart : the
other, by his heart, affecting the
things that are aboue, is assured
of his title vnto the heauenly
treasure. The Lord open the
eyes of both sorts, that being
in-

The Epistle

*informed of the way wherein,
and end whereto they are wal-
king, the one may bee reprov-
ed and reduced, the other comfor-
ted and encouraged; and final-
ly of the latter sort all, of the
former some, at the least, may
be saued.*

*And now (Worthie Sir)
I commend you to that G O D,
who is able to keep you that
you fall not; and to that word
of his grace, which as it hath
taught you to choose the good
part, which shall not bee ta-
ken from you, so it is able to
build you vp further, and to
giue*

Iud. ver. 24

Act. 10. 32.

Luk 10. 42

Dedicatorie.

giue you an inheritance
among all them that
are sanctified ;
and rest,

Your VVorships in
the Lord Iesus, to be
commanded.

Sam. Croke.



THE
DISCOVERY
Of the Heart.

MATTH. 6. 21.

*For where your Treasure is, there will
your heart be also.*



Right Honorable,
Worshipful, and
Beloued, to vs all
are the words of
this Scripture
intended; none
so meane, but
hath a treasure
to looke to; none so high, but is con

B

tent

The discouerie

Prou.8.31.

Prou.23.26.

Prou.41.3.

tent to make his heart his Treasurer. This is it that makes the Lord, not without ieaiousie, to enquire after our treasure, because thereby he sees what right or wrong is done him in the matter of our *heart*. A part that hee loues so well, that, knowing heart and treasure will goe together, hee is content himselfe to be our treasure, that none but hee may haue our heart. Well saith the wisdome of God, *My delight is with the children of men*. A delight dearly bought; when to haue this our heart and soule, this whereby we are men, for his treasure, he is contented to giue himselfe in exchange. Great reason then he should take notice how this his Treasure is imployed by vs. Great reason that hauing giuen it to vs at the first, and now redeemed it of vs at so high a rate, he should not onely claime it of vs, *My Sonne giue mee thy heart*; but direct vs while it is in our keeping, how to handle and husband it: *Keepe thy heart aboue all keepings, for from thence proceede the outgoings of life*, saith Solomon. But loe here a greater
then

of the Heart.

then *Solomon*, *Solomons* Lord and ours, vrgeth the care of this his treasure, and that wee might not abuse or abase his Treasure, wils vs to consider what we make our owne treasure, assuring vs that wee cannot diuide the one from the other, But *where our treasure is there will our heart be also.*

To him therefore let vs all attend, of him let vs learne; not regarding what most men doe, for that (as *Seneca* saith) is *argumentum pessimi*, the best note of the worst way, but what they should doe: nor what wee doe, but what we say, that say many times and doe not, of whom that is true, which he saith of his *Philosophers*, *Non præstant quod loquuntur, magnum tamen præstant quòd loquuntur*: Say they doe not that they speake, yet is it much they do for vs that they speake; much indeede, seeing in them *Christ* speakes, to whom it becommeth euery soule to answer, *Speake Lord for thy seruant heareth.*

1. Sam. 3. 10.

Our blessed Sauour therefore in this excellent *Sermon*, intending to

The discoverie

Chap. 5. 20.

salmon in his Disciples, a righteousness exceeding that of the Scribes and Pharisees, who both were breakers of the Commandements, and taught men so to doe; First, cleareth the Law in many particulars from their corrupt and partiall Expositions, Cap. 5. 21. And secondly, aduiseeth them to shunne their Hypocriticall and couetous practises in this Chapter: Thirdly, enioyneth them to be reformers not onely of others (as they were) but also, and that principally, of themselves, and so leadeth them farther on vnto perfection. Chap. 7.

Mat. 23. 13. &c.

That hee meaneth the *Pharise* by the Hypocrite, deciphered in the severall actions of *Almes*, *Prayer*, and *Fasting*, in the former part of this Chapter, is not greatly questionable; if we consider how elsewhere he entailes this title vnto that family, *Scribes and Pharises, Hypocrites*: But to be worldly and couetous, seemeth rather the sinne of *Gentiles* then of *Pharises*, men of austere and regular conuersation. But euen this also was one of their virtues,

of the Heart.

tues, as the Euangelist *Luke* obserueth in recording some part of this very dehortation: *All these things heard the Pharisees also which were couetous*; and prooues it against them, by the same token *they mocked him*. Indee the verie character of a worldling, who of all other sinners is most indocible and incorrigible, hauing his Religion *innumerate*, and being resolu'd what hee hath to doe, and therefore pleasantly deriding whosoever shall take vpon him to giue him direction. Notwithstanding vnto such of whome there might be hope, our Sauour addresseth a twofold dehortation against a twofold avarice, the one in keeping or hoarding, *ver. 19. &c.* The other in seeking wealth, *ver. 25. &c.* Touching the former he shewes:

1. Where we should not lay vp our Treasure, and why, *ver. 19.*

2. Where we may and ought to lay it vp, and why, *ver. 20.*

3. In these words he giues a common reason of both, why not on earth but in Heauen, because *where your trea-*

B 3 sure

Luk. 16. 14.

The discoverie

sure is, &c. leauing vs to make vp the Syllogisme, But your heart ought not to bee on Earth but in Heauen. in Heauen therefore not on Earth must your treaſure be laid vp.

So that here we haue to conſider.

1. *The cohabitation of the heart and the Treafure, whereſoener; from the Propoſition expreſſed.*
2. *The habitation of the heart not on Earth but in Heauen; from the aſſumption neceſſarily implied.*
3. *That which of it owne accord will thereon enſue, That our treaſure muſt be laid vp not in Earth but in Heauen.*

For the firſt, *Where the treaſure is there is the heart*, we neede no other prooſe of this Propoſition (if prouerbiall maximes neede any prooſe at all) but the opening of the tearmes of which it conſiſteth. *Treaſure* is that that men ſet by, and make reckoning of, eſpecially that which is in higheſt eſtimation with euery man; whether it bee *wealth, Pleaſure, Authoritie, Fame*, or whatſoener. By the *Heart* we muſt vnder-

of the Heart.

derstand, according to the phrāse of the Holy Ghost, the *Soule* of man, especially the *Will*, chusing and affecting this *Treasure*. Now betwixt these two, the *Treasure*, and the *Heart*, the good thing, and the appetite, there is such relation, that it is hard to define the one without the other. In so much that *Aristotle* commends that definition of good, *A good thing is whatsoeuer is desired*: which if it bee so in euery thing that is accounted good, how much more in that which is accounted best, and is desired for it selfe? So that *where the Treasure is there is the Heart*, is as if one should say, where that is, which the heart best loueth, there is the heart, whether we loue it, because we like it, or like it because we loue it: There indeede is the heart, not so much where it *Lies* (if we beleeeue either Philosophie or experience) as where it *Loues*. Admit a *Treasure*, it is easie to know both the *Treasure*, the *Heart* that imbraceth it, and the *Treasurer* (or else hee wants his will) the *Man* that affects it. And if he affect it
for

The discoverie

for it selfe, as here is supposed, hee bestowes his reasonable infinite appetite vpon it; for *whatsoever is loved for its self is loved infinitely*. The *Treasure* therefore and the *Heart* are neuer parted (whatsoever the hand bee) neither is the *Heart* parted vnto this *Treasure*, for it is wholly taken vp with the loue of it: Neither can it be imparted or communicated vnto any other thing with it, but is onely tied vnto this one *Treasure*, affecting all other things respectiue, as they make with or against this onely best beloved.

See this in the severall sorts of treasure which men affect: they are but two, we may the better suruey them. One man hath his *Treasure* on earth. Where is his *Heart*? In heauen? Nay heauen is hell to such an one, and heauenly exercises are as hellish torments; *Oh torment him not before his time*: If you can shew him any good, as he calls good: If you can fill his God-belly with som *hidden treasure*, som delicious morsell: If you can *prophecie to him of Wine and strong drinke*: If you can helpe him

of the Heart.

him with any of that *Godlinesse* which hee meanes, *viz.* *Gain*, then come and wel-come. But if you come with your dreames of another world, of heauen and hell, of *Righteousnesse*, *Temperance*, and the iudgement to come, you trouble *Felix* his felicitie, you bring him in danger of a quaking Ague: either you shall pardon him for hearing you any farther, or you shall give him leaue to heare as *Ezekiels* hearers; His mouth making iests at you, his heart going all the while after his couetousnes. For indeed both *Eyes* & *Heart* are only for couetousnes, & that which comes thereof.

Another man hath laied vp his treasure in heauen: where is his heart? on earth thinke you? nay, *Whom* haue I in heauen but thee, and I haue desired none in earth with thee: One thing haue I desired of the Lord, that I will require, that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord and to visit his holy Temple. The things that were vantage to me, the same I counted losse for *Christs* sake: yea doubtlesse I thinke all things but losse for the excellent knowledge

Act. 24. 26.

Ezek. 33. 31.

1st. 32. 17.

Psal. 73. 25.

Psal. 27. 4.

Phil. 3. 7. 8.

The discoverie

2. Cor. 4. 18.

Psal. 4. 6.

Psal. 17. 14. 15.

Psal. 141. 4.

knowledge sake of CHRIST IESVS my LORD, for whom I haue counted all things losse, and doe iudge them to be dung, that I might winne Christ. For we looke not on the things which are seen, but on the things which are not seen; for the things which are seen are temporall, but the things which are not seene are eternal. Wherefore, though many say who will shew vs any good? yet Lord lift up the light of thy countenance vpon vs. Let others cōtent themselues with a portion in this life, whose bellies thou fillest with thy hidden treasure; but I will behold thy face in righteousness, and when I awake I shall be satisfied with thine Image. Do you not note how the heart goes after the treasure? How it is wholly possessed with it? How it disdaines to entertaine a riual? In so much that the one of these men will not tast of the others delicates. What doubt then, but where the treasure is there is the heart also? If in earth, it giueth poise to the soule to sinke with all: If in heauen, it giueth wings, not of a Doue, or of an Eagle, but of an Angel, to ascend withall, that where the treasure is there may the heart be also.

Is

of the Heart.

Is there any then among vs (*Right Honourable* and *Beloved*) that would know where his *tray hart* is? or where his *treasure* is? he shall be sure to finde the one by the other : but because *the heart* is most cunning and *deceitful* about *all things*, & *who can know it*? and as *Aug.* saith, *Cor omne omni cordi clausū*, no one heart can vnlock an other ; let vs a litle extend this line of our Saviour, and by his direction, that made, and therefore knowes the heart, indeavour to finde out this same fugitiue. We neede seeke it but in two places. For by our Saviours diuision in the two former verses, euery mans *treasure* is either in *earth*, or in *heauē* : but they are wide you will say. True ; but wee neede but bring conscience to the doore, it will easily discern the *Treasure*, and by the *treasure* the *heart*.

For my part, mee thinks, I descry in each of these Regions a twofold order of *hearts* ; one *open* and manifest, an other *close* and concealed, yet with diligence to be discovered ; as we will see in the seueralls.

Jerem. 17.9.

To

The discoverie

To begin with the worldling, whole hart pointeth to the earth as the loadstone to the Pole, we may plainly see this leprosie in most mens foreheads; and yet they will denie it too. For the worldly man seldome thinks himselfe worldly; frugall if ye will, but not co-uctous: nay, when all men else both see and say it, then doth hee shut both his eyes, and eares against it; better knowne to any man then himselfe. But happily euen now hee hath forgot to shut the doore, or the Lord may (wee know he can) break open the Iron gate of his heart, that hee may begin to see and to abhorre himselfe. In a *manifest* worldling therefore wee shall see these apparent characters, proving his *heart* and *treasure* to be vpon the earth. *First* looking to the *earth*, and earthly *treasure*, which as *Solomon* saith, is *vanitie tossed to and fro of them that seeke death*, wee shall see by the Ball who are the Tennis plaiers: or as a man is knowne to trauaile to Fayre or Market, by his *cariages*, his *company*, his *communication*, so it will appeare that most men minde
and

of the Heart.

and ayme at earthly things, if we consider.

1. Their *course of life* and actions; all taken vp in *buying*, and *selling*, *eating*, and *drinking*, *building*, and *planting*, and such like; this is their businesse while they liue, their storie when they are dead, like those of the *old world*, and of *Sodome*, without any care or prouision for their spirituall and euerlasting estate.

Luk. 17. 26. &c.

2. Their *companie*, birds of the same feather (I speake of the cōpanie which they choose and delight in) Such as will ioyn with them in excessiue sports and pleasures, such as can aduāce their worldly proiects, or happily vpon whose ruines they may build their conuetous and ambitious designs. But if any man *refraine from iniquitie*, refuse to *runne into the same excesse of riot*, or be so bold as to *preach righteousness* to them by voice, or by example; either hee is their *prey*, or their *laughing stock*, or at least so strange, so humorous, so vnsociable, that there is no conuersing with him.

Esa. 59. 15.

1. Pet. 4. 4.

3. Their

The discoverie

3. Their *speech* and communication, of *earth*, not of *heaven*, the language of *Egypt*, not of *Canaan*: of *pleasure profit*, *preferment*; extolling *greatnesse* without *godnesse*, despising *goodnesse* without *greatnesse*, repynning at it euen in *greatnes*. *Nabal*, as his name importeth, *speaketh of Nebalah*, folly and wickednesse, avarice and worldlinesse; hereto adulterating the holy name of good. *Who will shew vs any good?*

And can any worldling plead not guiltie against these euidences? but let vs turne our faces to *heaven-ward*, and see how he stands affected that way.

1. *Wherefore* (saith *Salomon*) *is there a price in the hand of the foole to get wisdom, and he hath no heart?* God giueth these outward things, as means to purchase and procure those heavenly *treasures*. But as if a foolish wretch should choosē rather to starue at the *Bakers stall*, then lay out his penny in bread, so (*God knowes*) many a wretched man famisheth his soule to spare his purse; contented to liue in a *barren and drie Wildernesse*, where there is neither
bread,

Esa. 55. 6.

Psal. 4. 5.

Pro. 17. 16.

Psal. 63. 1.

of the Heart.

bread, nor water of life, where there is no vision, no preaching (and there, saith Salomon, *The people are naked*) rather then to feede his Kids by the Tents of the Shepheards, that is, to dwell where hee may heare, or (which were more charitable) to procure that he with others may heare where he dwelleth.

2. Whereas in *earthly* things he enuies euen Salomon himselfe, and is ready to say with him, *Who could eat, or who could haue to outward things more then I?* in *heauenly* things he is so modest, that he drawes back, and giues euery man leaue to goe before him (*scias tibi animum esse*) & he can giue goodly reasons why he vseth this respect: such an one is better learned then I, at better leisure then I, elder then I, yonger then I, richer then I, poorer then I, hath more health then I, more sicknesse then I, more trouble then I, more quiet then I, (any premisses will serue when men are willing with the conclusion) therefore it is fit that hee should goe before me in zeale, in knowledge, in pietie, in cōtempt of the World, &c. Too much good

Pro. 29. 18.

Cant. 1. 7.

Eccles. 1. 35.

The discoverie

Mat. 7. 14.

Mat. 11. 12.

Psal. 127. 2.

2. King. 9. 11.

AE. 24. 16.

good manners for a *narrow way*, and a *strait gate*, for a *City that must suffer violence*, & be taken by force; as our Saviour compareth the *Kingdom of heauen*.

3. Whereas for *worldly affaires* no time can be vnseasonable or ouerlong, for pleasures let the night be transformed to lengthen out the day, for ease let the day be muffled to make a long night, for gaine or aduancement no paine to *rise early, to lie downe late*, and *to eat the bread of carefulnesse*, to endure any thing rather then loose an opportunitie: bring this man to *heauenly exercises*, moue him to consideration of his spirituall estate, begin to enter into his conscience, and then *wherefore came this mad fellow hither? Depart for this time, and when I haue a conuenient time I will call for thee*: time enough to think of these matters once in a while, and a litle at once; all repletion is loathsom, but aboue all to surfet of Religion: tell mee of another world when I haue done with this: repentance does best at the last, when there is no danger of recalling it. What more apparāt badge
and

of the Heart.

and recognisance? what more legible Image and superscription can there be to proue a man to belong to this *earthly Mammon*? may we not conclude of such, that *the triall of their countenance testifieth against them, they declare their sinnes as Sodome, they hide them not?*

Esa. 3. 9.

But there is another pack of worldlings, more secret and subtile, that *seek* deepe to *hide their counsels* (if it were possible) *from the Lord, for their workes are in darknesse, and they say, who seeth vs and who knoweth vs?* These must bee descryed, not by their *actions*, but by their *grounds* and ends, and therefore not by others so wel as by themselves. Indeed though every worldling be not an hypocrite, yet every hypocrite is a worldling; though with a Visor of pietie vpon his face, to deceiue man that sees him no farder. It is in vaine therefore to looke on his out-side, for possibly he *prayer*, he *fasts* (at least in publike) hee *pays tithe of Mint and Annisse*, he giues Almes, hee builds Temples for Gods worship, Sepulchres for the Prophets: In every thing that may make a shew

Esa. 29. 15.

The discoverie

1am.1.6.

1.Sam.19.13.

Luk.17.32.

1.COR.7.31.

of pietie; he is with the most forward, and yet for all this is but a painted Sepulchre, he hath but one *heart*, & that rotten with the love of the world, and deuoted vnto the *earthly treasure*. Indeede he is called by *S^r. James* *English*, A man of a double minde: and the old Testament ascribeth to such an *heart*, and an *heart*, as if we would say an *heart* for the world, and an *heart* for God: but the heart hee alloweth to God, is not a *David*, but as *Mithols* Puppēt, instead of *David*, to delude *Saul*: no; for our Sauour himselfe proueth, that *no man can serue two contrarie Masters, God and Mammon, verse 24*. Let vs see therefore which of these this hyne serueth: and first examine him concerning the world.

1. He lookes not right forward vp-
on the world, as the former; but, as
Lots wife, turnes his head over the
shoulder, not *using this world*, as if he
used it not, which is the Apostles pre-
cept: but *not using it*, as if he *used it*. In
which hypocrisie the *Regulars* among
Papists, especially the *Iesuites*, are ring-
leaders;

of the Heart.

leaders; no sort of men so deeply affecting, so finely fingering these *earthly treasures* as they, vnder a shew of refusal. And are there not among vs many fauourable titles of courtesie, to stile a *Nabal* Honourable, and a *Churle liberall*? yes surely; for if he take no vsurie; or not aboue ten in the hundred; if he take not forfeiture of bands, if he turne not Townes into Pastures, and Villages into sheep-walkes; if he rack not rents, or exact no more fine, then the greedie emulation of Tennants will cast vpon him: If he enclose not Commons; or engrosse not common commodities; If he turne not Temples into mony-banks, and seates of iustice into receipts of custome; If hee haue all these, or any of these to say for himself, who can denie him to be a good common-wealths man? a man that is content to let *earthly things* goe their owne way, his *heart* is other where. And yet many an one thus bearing himselfe, seeketh only his owne aduantage; in honour, ease, pleasure, which are no lesse world, no lesse earth, no lesse Mā

The discoverie

mon, then wealth it selfe. And not in wealth also? yes; and keepes due account, that whatsoeuer he spends, forbears, or abates one way, shall bring him in as much an other way.

Iob. 31. 24.

2. Let any trouble befall this man: whether flies hee? but to the *wedge of gold*, to buy his peace, to procure him fauour, libertie, credit, &c. and is not this his God then? his *Rock*? his *confidence*? See this plaine difference betwixt the worldly and the heauenly minde.

Pro. 18. 10. 11.

The name of the Lord is a strong Tower, the righteous runneth vnto it, and is exalted: The rich mans riches are his strong Citie, and as an high wall in his imagination: not every one that makes vse of this treasure, for his safetie, but he that flies to it as vnto God, to it before God, to it and not vnto God, that takes not God for his strength, but trusteth vnto the multitude of his riches, or trusteth God no farder, but according to the proportion and quantitie he hath of riches and worldly meanes; this man is a worldling.

Psal. 52. 7.

3. Let the hand of God bee vpon him

of the Heart.

him in that he loves best in this world, whether his *wealth*, his *credit*, his *place*, and then you shall see whether his *heart* be there or no: you shall see him (with the *young man* in the *Gospel*) *heart-smitten*; for that that touches his *treasure*, touches his *heart*; happily with *Nabal*, his *heart will die within him*, and turne into a *stone*: happily with *Achitophel*, when he sees his credit empayred, his *safetie* desperate, he will wisely and considerately *put his house in order*, and make away with himself; for how can hee live without an *heart*, which is now gone after his *treasure*?

Againe, bring this man to triall in *heavenly things*, and set him as it were face to face before God: There we shall finde, at least hee shall finde, whom it most concernes to know;

First, that the *ground*, whereon hee buildeth his profession, is *earthly* and worldly, *viz.* either *fear* of danger, and detriment (for who would not sleepe in a whole skin) or *hope* of reward or preferment, whereof hee is the more capable, because he professes. The som-

Mat. 19. 22.

1 Sam. 25. 37.

2 Sam. 17. 23.

The discoverie

Psal. 72. 7.

Ester. 8. 17.

Act. 8. 21.

Reuel. 3. 17.

mer & sunshine of the Gospel, guarded with authoritie, brings in these Swallowes, and Butter-flies, euill birds, but good signes; and therefore wee may pray for, and blesse the dayes, when there are many hypocrites, seeing they are *Salomons dayes*, wherein *the righteous flourish* (though with the Wheat the Darnell will grow too:) *Esthers daies*, wherein many *Heathens* will be *Jewes*, because *the feare of the Jewes is fallen vpon them*. But hee that thus embraceth religion, embraceth it not as a *treasure*, but as a meanes to preserue or to procure this *earthly treasure*: *Godlinesse* is not his *gain*, but his *gain* is his *godlinesse*; he cares not to bee *rich in grace*, but would seeme *gracious*, that hee might become *rich*. Is not this plaine *Simony*, to make money of the gifts of the holy Ghost? but what saith the answer of God, in the mouth of the Apostle *Peter*? *Thou hast neither part nor fellowship in this businesse, for thine heart is not upright in the sight of God*. And so it will one day appear. For hypocrites, like *Witches*, are *Rich* in their owne opinion,

of the Heart.

pinion, and *want nothing*; but when a graine of grace, as much as a graine of mustard seede, would doe them good, in the day of temptation, and the hour of death, then it vaniseth from them, and they are left *wretched, & miserable, poore, and blinde, and naked*: for the hypocrites hope shall perish.

Jab. 8. 13.

2. It will appear that this man embraced the *treasure* of Religion, not as in wedlock, *for better for worse*: but vpon Articles, and reseruations; and so the condition disannuls the contract. For as *Paul* wished King *Agrippa* to be as himselfe, *except his bonds*, pointing to that which his earrhly heart stumbled at, and which left him but *almost a Christian*: so many a *worldling* wilheth and pretendeth himselfe to bee a Disciple of *Christ*, but excepts the first lesson of Christianitie, *The denyall of himselfe, and the taking up of the Crosse*; as if hee would enter into the house, vpon condition hee might not passe over the threshold; and so liues and dyes, not *altogether*, but *almost a Christian*, and is not *altogether*, but *almost saved*, because

Act. 16. 39.

The discoverie

1. Pet. 4. 17. 18.

1. Cor. 3. 15.

he refuseth that, wherewith others are *scarfly saued* : oh ! how much better to be *scarfly saued*, *saued as by fire*, then to content himselfe with *almost*? *Quod vix fit, fit, quod fere fit non fit* ; hee that is *scarfly saued*, is *certainly saued*, though not without difficultie: he that is *almost saued*, is *certainly damned* without redemption.

3. It will appeare, that whereas in *earthly things* hee is loath to limit his good fortune, loth to say so much *wealth, honour, &c.* shall serue my turn: or if hee once said it, yet when hee sees himselfe so farre, vnfaies it againe, and propounds an higher pitch to his desires: In these *beauenly things* he is soon come to his stature and period, he can quickly write *nil ultra*; and happily retyre a little, and thinke hee was too precise, to proccede so farre. A cōmon sicknesse; many an one thinks himself good enough, scarce any thinks himself rich enough; why? but because this *Treasure* hath his whole *Heart*, which loues infinitely: but *that* hath onely what may bee spared, and therefore is loued accordingly. Thus

of the Heart.

Thus haue I laboured to hold out a glasse vnto the worldling, wherein he may see himselfe: and I doubt not, but diuers here present doe now discern in themselves these traces of an Earthly minde: for why should we not looke for *Ezekiels* lot, to haue men looke in our faces, as if they were good hearers and yet their *hearts* al the while rousing after their *Mammon*? or that, when mens bodies are in *facello*, their hearts (as *Augustine* complayneth) are at home in *facellis suis*? but oh beloued, let my counsell bee acceptable vnto you: remoue your *treasure* into *heauen*, that your *heart* may remoue after it, for where, &c.

But to this purpose wee shall heare somewhat in the point following: now let me discharge my promise and find out some, whose *Treasure* may proue their *Heart* to be in *heauen*.

And of this kinde, as of the former, there are two sorts, some *plaine* and apparantly *heavenly*, others *not so readily discerned*; yet least of all to bee neglected.

For

The discoverie

For the former sort, I need but name them, nor all, but some of the principall: I meane of those *primitive Saints*, now in glorie, who hauing attayned that which they desired, are the best direction for vs, how to seek what they haue attayned.

Heb. 11. 9-10.
¶ c.

I propound therefore to our consideration the Father and Fountaine of the faithfull, *Abraham*, with *Isaac*, and *Jacob*, heires with him of the same promise; who all looked for a Citie hauing a foundation, whose maker and builder is God. Who professing themselves strangers and pilgrimes upon earth, declared plainly that they sought a Country: not that from whence they came, for then they had leisure to haue returned: nor that Land of promise, whereto they were called (or if that, for the promise, not for the land) for they desired a better then both, euen an heauenly; Wherefore God is not ashamed of them, &c.

Heb. 11. 35. 26.

I propound *Moses*, that man of God, that chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season; Esteeming the rebuke

of

of the Heart.

of Christ greater riches, then the treasures of Egypt; for hee had respect vnto the recompence of the reward.

I propound vnto you *Dauid*, that man after Gods owne heart, whose heart was more ioyed with the fauourable countenance of God, then the worldling with whatsoeuer abundance of *Corne* and *Wine*.

Psal. 4. 7.

I propound vnto you those twelue *Peeres of Christendom*, the *Lambst* twelue *Apostles* (taking *Matthias* into the room of *Judas* that hypocritical thief) who by their fore-man *Peter* professe, *Behold wee haue forsaken all and followed thee*.

Mat. 19. 27.

Finally, I propound vnto you that chosen vessell, that great Doctour and Apostle of the Gentiles, *Paul*, who in the matter of this *Earthly treasure*, could want or abound, bee emptie or full, could live, or die, as might most aduantage his cause and Gospell, who was to him in life and death aduantage: but as touching the heauenly, forgetfull of whatsoeuer was behinde, hee endeauoured himselfe vnto that which was before, and strone hard

Phil. 4. 12.

Phil. 1. 20. 21.

Phil. 3. 13. 14.

The discoverie

hard toward the marke, for the price of the high calling of God in Christ Iesus.

Heb. 12. 1.

To these wee may well set vp, not *Altars*, or *Images*, as the Papiſts, for *adoration*, but yet *monuments* for *commemoration* and *admiration*; or rather, ſeeing God hath ſet forth theſe vnto vs as a *cloud of witneſſes*, going before vs into the heavenly *Canaan*, the place of our *treasure*, let vs alſo caſt away every thing that *preſſeth downe* (and what preſſeth ſomuch as this earthly *Mammon*?) together with the *finne that hangeth ſo faſt on*, & following theſe our forefathers in the Faith (though as hee ſaith, *non paſſibus aquis*) approue our ſelues, in our proportion, to be of the ſame *brood of ſeekers*, euen of that *generation of Iacob*, that compriseth all that ſeek the face of God.

Pſal. 24. 6.

But our proportion, I take it, will better appeare in the latter ſort; wherefore now I come to comfort the *mourners in Sion*, who would faine finde both *heart and treasure* in heaven: but of the *one* complaine that they cannot, of the *other* doubt that they ſhall not there finde it.

Vnto

of the Heart.

Vnto both which I hold forth this truth now in hand, *where the treasure is, there is the heart*, they goe together. Therefore graunt mee the *heart* and I will easily proue the *treasure*, or the *treasure*, and I will as easily proue the *heart* to be in *heauen*: but if neither will be graunted (as many times *infirmities* makes the *one* doubtfull, and *infidelities* the *other*) yet I will endeauour from that which is and must bee granted, to conclude that which is desired.

Thou doubtest thy *treasure* is not in *heauen*, thou hast no part in God, no right vnto the inheritance of the Saints in light. Art thou willing to liue in this suspence? Dost thou labour to *put far away the thought of the euill day*? Dost thou resolute to take thy part in the pleasures of sinne for a season, only desiring, with the *Devills*, thou maist not be tormented before thy time? A wofull disposition, so to bee resolved, so to bee vnresolved. But as I rather wish, and hope, thou art afflicted with this doubt: thine heart trembleth to thinke of the euent: thy soule longeth, and thirsteth

Mat. 8. 19.

The discoverie

thirsteth after that peace, which ariseth from the assurance of saluation: there is something in thee, that striveth against this doubt, and though vnable for the present to cleare and remoue it, yet allows it no quiet entertainment. Be of good cheere, there is a seede of faith, an immortall seede, a certaine and infallible conception of the new Creature in thee. That it is mixed, or rather assaulted, and exercised with feare and trembling, mistake not thy condition, it is the more hopeful & comfortable. For what is it, that hath disturbed thy securitie? that hath prouoked, and drawne as it were into the lists thy naturall infidelitie? what? but the sparke of faith, that when it comes (and it shall certainly come) vnto a flame, will consume whatsoeuer opposeth it self. Faith is not known, in the Nonage, but by this cōflict. Let men presume what they will, the faith that is not thus *militant* in the beginning, shall neuer bee *triumphant* in the end. Thus euendoubling, ioyned with diligence for resolution, argues faith, & so to call our right
in

of the Heart.

in question, proues that wee haue a right vnto Gods Kingdom, more firm and solid then yet we vnderstand. And if thou bee the person I take thee for, thou wouldest not change this doubtfull title, claime, or pretence of thine, for al that *Satan* once offered to our *Sauionr*, and is now accepted by the Antichrist of Rome.

Thou complaynest thy *heart* is not in *heauen*: how then can thy *treasure* be there? doe but answere mee; who taught thee so to complaine? many thousands are in the same state, which thou imputest vnto thy selfe, yet complaine not of it, but goe with pleasure and content in the broad way. Doth *nature* in thee alone, aboue all others, find fault with it selfe for lack of *grace*? nay, assure thy selfe, it is *grace*, that desires more growth, more strength, more companie, that it may over-match and subdue nature. There is no rock more sure, then this truth of God, that the heart that complaineth of the want of grace, desireth aboue al things the supply of that want, vseth all holy meanes for

Mat. 1.9.

X

The discoverie

for the procurement of that supply, cannot bee destitute of saving grace. Why say I not destitute? I should say vnto such an one, O man, O woman, great is the measure of the grace of God in thee. Great doubtlesse, if thy desire bee great. For as the grace desired, is in part enjoyed, because the *tast* of grace begetteth the *desire*; and the desire stirred vp, must needs bee cherished, because God will not famish the *soules of his Seruants*: so finally according to the desire, the grace shall be proportioned; else in vaine were that promised beatitude, *Blessed are they that hunger and thirst after righteousness, for they shall bee satisfied*. Mistake not then in the desire, all is well and safe. If thy soule long after God in the night, and thy spirit within thee seeke him in the morning, there is a blessing pronounced vpon thee. Let the soule of them that seeke the Lord reioyce. For the Lord is with thee if thou be with him, and if thou seeke him he will be found of thee. If thou seekest grace as silver, and searchest for her as for treasures (i.e. not with an idle wish,

X
1.Pet.2.13.

Pro.10.3.

Matth.5.6.

Esa.26.9.

Psal.105.3.

2.Chron.15.2.

Pro.2.4.5.

of the Heart.

*wish, which slayeth the foolish, because
his hands refuse to worke: but (as the
worldling seeketh his Mammon, with
the vttermost of paines & endeaour)
then shalt thou vnderstand the feare of
the Lord; and find the knowledge of God.
It is not here as in earthly treasure; ma-
ny seeke, and finde not, many find, and
enioy not, some enioy, but keepe not;
for ere they bee aware, they come to
the parting place, & either the treasure
takes her wings as an Eagle, and flies into
the heauen, or the man must goe to his
Mother earth, and thence will not haue
him, but naked, as thence sent him forth.
And yet such an one is said, by a com-
mon absurditie, to die rich. Indeed the
child of God dies rich, and none but
he. Not he, of whom it is said, he shall
take nothing away when he dyeth, neither
shall his pompe descend after him: but he,
of whom it is said, he resteth from his la-
bour, and his works follow him: not hee
that goeth from his treasure, but he that
goeth to his treasure. That preferred
the beauly treasures of grace, and of
the word of grace, before his appointed*

Pro. 11. 25.

Pro. 13. 5.

Psal. 49. 17.

Eccles. 14. 13.

The discoverie

Psal. 119. 72.

foode in time of health, and now findes them better then phylick in his sicknesse: that *esteemed* them more then *thousands of gold and siluer*, when mony might haue don much for him, and now findes them better worth, then al that the wide bosome of the Sea, and deep entrals of the earth could afford vnto him. Hee dies rich, and richer then euer he was thought to liue. His *heart*, fastning on the *heauenly treasure* in the time of this life, findeth his expectation not deceiued, but far surmounted, at the end of this life, and hereafter i., endlesse and most glorious life. For as *where the treasure is, there will the heart be also*, so where the heart is, there shall the whole *man* be also.

With great reason then may I come now to enforce the second point, not expressed, but implied by our Saviour, namely that *the heart ought to be, not in earth but in heauen*; and withall (for breuities sake) winde vp the third, which, as the conclusion, cleaueth to the premisses, that therefore *the treasure must be laid vp, not in earth, but in heauen.*

Consi.

of the Heart.

Consider therefore with me (Right Honourable and beloued) the *Heart*, the Soule of man on *Earth*, how many absurdities, and incongruities it importeth. It is a *Spirit*, of a Cælestiall, and Angelicall, yea I may say of a Diuine nature; created by God immediately, and sent downe into this body, not to dwell with the body on the earth, but to teach the body the way to heaven. And shall this *Spirit*, this *Angell*, this *Embassadour*, deale so falsely with him that sent it, as to forget his errand, and take vp his dwelling in a strange Countrie? Shall it be like *Iehorams* messengers, that being sent to bring in *Iehu*, forsooke their Master, and turned after his mortall enemy? Shall it enthrall it selfe so, as to preferre this land of captiuitie, before that of her Natiuitie? Shall it abase it selfe so, as of a Lord, and guide, to become a drudge vnto the body? Shall it not *uti sapientia sua bono* (as *Lactantius* speaketh) but abiuring it owne principles, and elements, become no better then salt, to keepe a carcasse from rotting?

2. King. 9.

The discoverie

Shall it, for loue of an *Earthly Treasure*, become an *Earthen Heart* (Cor luteum as *Augustine* speaketh) and accordingly frame to it selfe an *Earthen Heaven*, and worship an *Earthen God*? *O curne in terra as anima!* (saith the Poet) Oh how ill dooth it becommen, I say not now the Soule, but the very body of man, which God hath erected, and advanced toward heaven, and toward himselfe, to stoope downe to the *Earth*, as if it grieved a man, hee had not beene made a sourefooted beast? To the *Earth*, then which nothing is lower, but onely *Death* and *Hell* (saith *Lactantius*) and those so neere neighbours, that the *Treasure* which is laide vpon *Earth*, sinkes to *Hell* without stay, and drawes the *Treasurer* after it without recoverie.

But here me thinkes I am rounded in the case, not so peremptorily to condemn the *Having*, or the *laying up* of *earthly Treasure*, seeing the Holy *Patriarkes*, and *Saints*, were many of them rich; and *Ioseph* is commended for a *Storer*, by which meanes hee became

the

of the Heart.

the feeder and store of *Israel*; yea, the Disciples of *Antioch*, vnderstanding by the Prophecie of *Agabus*, of a generall Dearth approaching, sent a provision of store before hand vnto *Hierusalem*. Finally, the Holy Apostle saith, that fathers must *benedictum*, Lay up Treasure for their children; and he that doth it not, Is worse then an Infidell.

Gen. 49. 24.

Act. 11. 20.

2. Cor. 12. 14.

1. Tim. 5. 8.

Oh! how are we bound to God, that leaueth vs not without direction concerning any duetie? For it is indeede not a libertie, but a duetie, to preserue, and improue, the good blessings of God, for our owne, and others commoditie: But so to doe, is not to Lay up Treasure on earth, in our Saviours sence, *vers. 19*. Neither is that commandement of the Apostle any warrant for the worldling: For a man may bring this Treasure in *domum*, *non in animum* (saith the Philosopher) into his House, not into his Heart: Hee may set his marke, or scale, but not his Heart vpon it, saith the *Philosofus*. Indede to set thy Heart vpon profit, honour, pleasure, and make it thy chiefe

Psal. 62. 10.

The discoverie

delight, this is to bee not an *Uſer* but a *Louer*, not a *Keeper*, but a *Coyner*, and that is a direct *Traitor*. For who can beare thee out, to ſet the ſtampe of thine *Heart* vpon Gods mettall? To make a God of a baſe Minerall? And thy ſelfe more then a God, euen a God-maker? So ſtrangely doe *Pride* and *Vilitie*, meete together in an *earthly minde*; that hee makes himſelfe infinitely both *greater*, and *baſer*, then indeede he is. *Greater* in opinion, and preſumption, while hee makes new hea- uens, and new Gods. *Baſer* in truth, and in prooſe, while for ſuch a creature of his owne, hee forſakes the *Creator*, *blessed for euer*, and the end of his owne *creation*, which is to be for euer bleſſed with his *Creator*.

But it is not of fleſh and bloud (be- loued) to obſerue that temper, as to *haue riches*; and not to be *bad* of them: to *Treasure* them vp, and not to make them our *Treasure*. Euen wiſe men among the *Heathen* haue talked perad- uenture, yet miſſed of this wiſedome; of whom we may ſay, as *Demodocus* of the

of the Heart.

the *Asiletiāns*, *Inſipientes non ſunt*, ſaciant tamen *qua inſipientes*, Fooles they are not, yet their actions are fooliſh: or rather thus, *They ſay as wiſemen ſay, and do as fooles doe*; vaine men that did pretend the contempt of the world, but that very contempt was of the world: and therefore our Sauour auoucheth it to bee *Impoſſible with man*, that a rich man ſhould enter into heauen; but with God, ſaith hee, *euery thing*, euen this, is poſſible. He cā teach vs to reioyce as if we reioyced not, to buy as if we poſſeſſed not, to uſe this world as if we uſed it not: He can teach vs to ſeek theſe things, as our daily bread, with a ſecondarie care, after his kingdome and righteouſnes: Hee can teach vs not to reſolue and ſay, I will bee rich (the high way into temptations and ſnares, into fooliſh and noiſome luſts which drawne men in perdition) but to pray, with *AGUR*, *Giue me neither pouertie nor riches, feede mee with foode conuenient for me*: Hee can teach vs to ſubordinate all our labors and endeauours vnto providence, ſaying, *If the Lord will*, I will doe this
and

Mat. 19. 13. &c.

1. Tim. 6. 9.

Pra. 30. 8.

Lam. 4. 15.

The discoverie

and that; He can teach vs to keepe vnder these *Treasures*, as dangerous subjects, *in seruitude*, not to let them vp, *in imperio* (eo magis Domini, quo minus cupidi, saith S. Barnard) hee can teach vs to reckon these blessings, as our Lords *Talents*; the onely meditation to inure vs, both to *Vse* them with care, for his aduantage, and *resigne* them with comfort, as glad of our discharge: Hee can teach vs to *lay* vpeuen these earthly possessions in heauen, by *Almes* and *Well-doing*, whereof this Treasure is the fewell, so *laying* a good foundation, not of merite, but of assurance, against the time to come, and making vs friends with the riches of iniquitie, to bid vs welcome into *euerslasting habitations*. And indeede so onely are riches *laide* vp in *lasetie*. *Lay* them *vp* on earth, and make them as sure as thou canst, either the *moth* and *canker*, that breede in them, will *corrupt* them, or the *thiefe* will *breake thorough* and *steale* them from thee. But hee that conuerts his riches into *Almes*, and *good workes*, puts *Treasure* that cannot *faile*,

1. Tim. 6. 19.

Luk. 16. 9.

Luk. 12. 33.

of the Heart.

faile, into bagges that cannot waxe old:
And relies henceforward, not vpon
Lockes and Barrs, but vpon the cre-
dit and trust of God, his debtour, both
for the principall, and for the interest;
for the aduenture, and for the returne.
Oh it is good being *Lenders*, when
God is the *borrower*, and *Merchants*,
where *Christ* is the *Assurer*.

Let others then distrust their Lord,
and put their confidence in their ser-
uant: Let them blesse themselues in their
counsellingnesse, with contempt of God: Let
them trust in *incerta diuitiarum*, the
doubtfull and inconstant lot of *Earthly*
Treasure: But let vs take heede of
this *Cardiacapasse*, this poysonous, and
pestilent humour of worldlinesse, that
by a naturall proprietie strikes in-
stantly to the *Heart*; so setting it on
fire, that, as the fire, it neuer saith it is
enough: So poysoning it with worldly
loue, that where it lights, it kills the
loue of God, and will make euen the
Magistrate transgresse for a morsell of
bread, as *Solomon* speakes, and the Mi-
nister to pollute God among his people
for

Psal. 10. 3.

1. Tim. 6. 17.

Pro 30. 16.

Pro. 12. 11.

Ezek 13. 19.

The discoverie

Pro. 28. 11.

Pro. 26. 12.

for handfulls of Barly, as the Prophet Ezekiel saith: and which is yet worse, if worse may be, so possessing it with self loue (which as Aug: saith, is *vermis dititiarum*, the canker-worme of riches) that there is litle or no hope of amendment; for *the rich man*, saith Salomon, *is wise in his owne eyes; therefore more hope of a foole then of him.*

Wherefore let vs leaue these worldly wretches, these *Antipodes* to God and his Kingdome; who as men reeuersed, more like trees then men, haue rooted both head and heart into the earth, and set heauen at their heeles: who haue their *portion in this life*, if indeed it may be called a portion, which they shal answer for, as for pillage and robberie, being without any right in *Christ* vnto the least morsell of bread, without any assurance by couenant of the continuance of their wealth; honour, pleasure, &c. who like the horse, are mastred and commanded by their burden; and yet this is all their consolation, while they can keepe it, and the beginning, and *praludium* of hell, when they

of the Heart.

they are deprived of it : who happily may feele no bands, but assuredly shall haue no comfort, no peace in their ends : whose names being written in the earth, howsoeuer while they liued they blessed their soules, and were praised of men, while they were able to make much of themselves ; yet being entred into the generation of their fathers, proue that to be true that man being in honor without understanding becomes like the beasts that perish : who yet herein are worse then the beasts, that they must be dragged out of the prison of their graues, to behold him whom they haue pearced ; at what time there shall bee no Moses, to stand in the gap for them, no Aaron, to step betweene the liuing and the dead, no Noah, Daniel, or Iob, to pity or pray for them ; yea when there shall be no more mercie, no more patience, no more repentings in God towards them, but iudgment without mercie, or mitigation ; God laughing at their destruction, and the Saints reioycing to see the vengeance, that they may at length wash their feet in the bloud of the wicked ; when there shall

Psal. 73. 4.

Ier. 17. 19.

Psal. 49. 18.

Vers. 19.

Vers. 30.

Reuel. 1. 9.

Pro. 1. 26.

Psal. 58. 10.

The discoverie

Reuel. 6. 16.

2. Pet. 3. 10.

Mal. 4. 1.

Iam. 4. 3.

Pro. 11. 4.

shall bee *no rocks*, nor *mountaines* to fall upon them; when the *earth* and *workes* therein, which they made their *treasure*, shall melt with *heat* and bee consumed. Oh hopelesse wretches! what *treasure* then will they haue to trust to? shall not the *proverb* then be verified with them, *Incipit adheant, their treasure turned into coales*? not only because that *day of the Lord*, that burneth as an *Ouen*, shall consume the *earth* where they laid vp their *treasure*, but also because euen these *treasures*, wherein they trusted, shall then rise vp in iudgement against them, and *eate their flesh as it were fire*; so farre are these *earthly treasures* from *auailing in the day of wrath*, as *Salomon* speaketh.

To leaue these men (*Beloued*) and to conclude, let vs embrace those *heauenly treasures of righteousness*, which are only able to *deliuer from death*: let vs cast in our lot with the children and friends of God; who like God himself, in some sort, haue *heauen* for the throne of their *heart*, and the *earth* for a footstool vnder their feet: who euen in
this

of the Heart.

this life, haue right to all things, by co-
 uenant and promise, and therefore
 whatsoeuer they enioy is their owne,
 neither Man nor God can impleade
 them for it: who whatsoeuer their fare
 be, *eate of the labour of their hands, and are*
blessed, and it is well with them: to whom
 whatsoeuer their lodging be, the Lord
 giueth rest, as vnto his beloued: with
 whom all the creatures are in league, af-
 foording them a commodious thorow
 fare, and many a comfortable baite in
 the way of this life: who haue the
 Saints for their companions, the Angels
 for their guard, & ianifaries, for whose
 sake euen Kings are reprov'd, and cur-
 bed, that they can doe them no harm:
 of whom there is no prayer, but being
 perfumed with odours by that Angell,
 our Lord Iesus Christ, it ascendeth up
 into remembrance before God: no word
 spoken in Gods behalf, but it is written
 in that booke of remembrance, which the
 Lord keepeth for them that feare him
 and thinke upon his name: no teare, shed
 for their owne or the common sinnes,
 but it is put into that bottle and register

Psal. 128. 2.

Psal. 127. 2.

Iob. 5. 23.

Psal. 91. 11.

Psal. 105. 14.

Reuel. 8. 3-4.

Mal. 3. 16.

Psa. 56. 3.

The discoverie

of God: who in the time of this pilgrimage, haue many a *moun* *Nebo*, many a Sabbath, many an holy exercise, many a greeting from the holy *Spirit*, the *comforter*, that gives them a token, and inkling of the land of their inheritance: who in death are full of hope, and blessed comfort, being now to passe in soule vnto the *celestiall Ierusalem*, to the company of innumerable *Angels*, to the congregation of the first borne, to God, the Judge of all, to the *Spirits of iust and perfect men*, and to *Iesus the Mediator*: who shall receive this *depositum*, this gage of their bodie, at the last day, but changed, and fashioned, according to the glorious body of our Lord *Iesus Christ*. Oh how spirituall shall the *spirit* bee, when even the *body* shall be spirituall! how glorious, when even the bodie shall be glorified! oh how blessed shall both soule and body be, when we shall be one with God our Saviour, when God shall be all in all vnto vs, and our God for ever with vs; our *Sunne* to shine vpon vs, our *Temple* to hallow vs, our *foode* to nourish vs, our *treasure*, our *heauenly* and

Heb. 12. 22. 23.

Phil. 3. 21.

1. Cor. 15. 28.
Reuel. 21. 3.

of the Heart.

and euerlasting treasure to enrich vs!
That we may therefore so choose this
better part, the *treasure of grace* in this
life, as we may not faile of the *treasure*
of glorie in the life to come: The
Lord for the riches of his mer-
cie vouchsafe vs, in, and tho-
row our Lord Iesus
Christ.
To whom, &c.

Pro. 10. 2.

*The Treasures of wickednesse profit no-
thing: but Righteousnesse deliuereth
from death.*
